

THE ECLECTIC REVIEW,

FOR SEPTEMBER, 1813.

Art. I. *An Elementary Treatise on the Geometrical and Algebraical Investigation of Maxima and Minima*, being the Substance of a Course of Lectures delivered conformably to the Will of Lady Sadler: To which is added a Selection of Propositions deducible from Euclid's Elements. By D. Creswell, A.M. Fellow of Trinity College, Cambridge. 8vo. pp. iv. 339. Price 10s. Deighton, Cambridge. Longman and Co. 1813.

MR. Creswell is a writer of whom we have already had occasion to speak so favourably, that we are happy to meet him once more on mathematical ground. Our approbation of his present performance, however, is by no means unqualified. It would have pleased us better if at least one-third had been omitted: and we think that much more satisfactory reasons ought to have been assigned for publishing it at all, than any that Mr. Creswell has formally adduced. 'It is,' he informs us 'a part of the plan of his work, to invite a comparison between Geometry and Algebra,' especially by tracing their respective tendency to produce 'those collateral effects which have been ascribed to the mathematics considered as a discipline of the mind.' He gives the preference very decidedly to the geometrical method, and among his reasons for this preference are the following:

1. 'There exists, in the first place, this manifest distinction between a synthetic and an analytic process, that, in order to comprehend the former, *the whole chain of reasoning must be kept in view*, as it is continued from the beginning of the proposition to the end: whilst, in pursuing the latter method, the attention is fixed only upon each single step, as each of them successively offers itself; and *the conclusion is to be admitted independently of all but the last of them, whenever it is to be arrived at.*'

2. 'Even when the same method is used in both, geometry affords a better exercise for the mental powers than algebra. Pure geo-

metry, is *always* precise and logical; it carries on its demonstrations by the exact comparison of ideas, adhering to the constant use of terms, the meanings of which are always verified by a reference to precise definitions. Its reasonings proceed by means of syllogisms, in which, for the sake of brevity, the minor proposition is suppressed. But even in the demonstration of those theorems in algebra, in which little depends upon the employment of its peculiar symbols, the reasoning is *seldom close and exact*.'

3. 'The absurdities which have been published with a view of explaining the rule for algebraic multiplication; the common method of shewing that the numerator and denominator of a fraction in its lowest terms are measures of the numerator and denominator respectively of every other equal fraction, &c.;—the defects in the demonstration of the binomial theorem; and many more examples might be adduced in support of the assertion made above. Nay, it is well known that some propositions of the greatest importance in Algebra have never yet received a satisfactory proof: and although mere metaphysical objections ought not to stop the progress of any science, it is time that these faults were remedied.'

4. 'When a question is proposed in order to be answered algebraically, the greatest exertion of intellect which is called for, is usually the mere translation of the conditions into a language, the peculiarity of which is, that it is so concise as to exhibit several propositions in a small compass: this having once been effected, and it is seldom difficult to perform, the attention is then withdrawn from the things signified and confined to the signs.'

5. 'Algebra is doubtless the more powerful and convenient instrument for use. "Idem omnino mihi (says Euler) cum Newtoni Principia et Hermannii Phoronomia perlustare cœpissem, usu venit, ut quamvis plurium problematum solutiones satis percepisse mihi viderer, tamen parum tantum discrepantia problemata resolvere non potuerim." But the same causes which give analytics their superiority in that respect, prevent them from being so valuable considered as a mental discipline. The great praise, it may be further remarked, which has been bestowed upon mathematics as conducing to strengthen the mind, has proceeded from men, who lived when geometry constituted the principal part of them: and those who have lately denied them this merit, seem to have been biassed in their estimate by a partiality for extended analytics.'

6. 'If the view which has here been taken of this subject be just, it should seem to be no disservice to our established system of education to afford scope for the efforts of our junior students, in an easy extension of what they learn from Euclid. It is impossible for them to enter upon a more fertile field than that of geometry, which really seems to admit of the exercise of as much genius and invention as poetry itself: and after having thus strengthened their faculties, they will proceed with better success, to the remaining part of their academical course.'

Now, in our judgement, the view of the matter taken by Mr. Creswell in these passages, is extremely partial and defective.

We agree with Mr. Locke, that there is no study better suited to exercise and strengthen the reasoning powers than that of the mathematical sciences; but our reasons for this preference would by no means lead us to exclude the algebraic mode of investigation. We assign this exalted rank to mathematics, first, because there is no other branch of science which affords such scope to long and, at the same time, accurate trains of reasoning; secondly, because it gives full, and at the same time, safe play, to the two principal mental powers employed in the discovery of truth and the detection of error, namely, the powers of *invention* and of *perceiving relations*; and thirdly, because in mathematics we are less influenced in our reasonings by authority or by prejudice of such kind as would give a false bias to the judgement, than in any other region of human inquiry. But none of these reasons restrict the advantages of mathematics to geometry. There is another reason assigned by Lord Kames; which is this. 'In mathematics the reasoning process is shortened by the *invention of signs* which, by a single dash of the pen, express clearly what would require many words. By that means a very long chain of reasoning is expressed by a few symbols; *a method that contributes greatly to readiness of comprehension*. If in such reasonings words were necessary, the mind, *embarrassed with their multiplicity*, would have great difficulty to follow any long chain of reasoning. A line drawn upon paper represents an ideal line, and a few simple characters represent the abstract ideas of number.' But neither does this confine the advantages to geometry. It rather tends to show, contrary to the obvious opinion of Mr. Creswell, but corresponding, we believe, with the experience of most mathematical teachers, that even geometrical demonstrations are much better comprehended by students when they are brought into short compass by the use of symbols, as in Barrow's Euclid, than when they are drawn out in words at length, as in the edition of Dr. Simson. Let us now, however, attend to some of the observations of Mr. Creswell: we dare not descant upon them all.

In the first of the paragraphs above cited, the language which we have first printed in Italics seems to imply that, in his estimation, the energies of the mind are best exerted when the memory is most oppressed; but leaving this, we object to the representation of the algebraic process, which says that, 'the conclusion is to be admitted *independently* of every step but the last.' There is often, in the geometric and algebraic methods of obtaining results, so close an analogy, that it is astonishing it should have escaped the notice of Mr. Creswell in the way it seems to have done. Suppose the equation $\frac{bx + ab}{13} = \frac{24b}{13}$ were

proposed in order to determine the unknown quantity x . What would be the process? First, because the members on each side the symbol of equality are equal, and because by a fundamental axiom, when equal quantities are multiplied by the same quantity the results are equal, it follows that when both sides of the equation are multiplied by 13, equality will still subsist between the results, that is, $bx + ab = 24b$. Again, because, by another axiom, when equal quantities are divided by the same quantity, the results will be equal, it will follow that if the last step be divided by the quantity b , the result, that is, $x + a = 24$, will still be a proper equation. But, in this last, since the first member evidently exceeds the quantity x by the quantity a , the second necessarily does the same; and hence, by another axiom, if the quantity a be taken away from both members, the results will again be equal, that is, $x = 24 - a$. Now, every one will perceive, that, in this example, the value of x is obtained by the genuine and received rules of the algebraic method. Let our author compare it with the demonstration of a proposition in Simson's Euclid, say the 20th in the first book, and see if there be any other difference in the train of reasoning, than what is occasioned by the contemplation of a geometrical, and of another quantity; and let him farther ask himself, if, in this solution of an equation, he can affirm that the conclusion is *independent* of every step but the preceding, in any sense but that in which he might say that the demonstration of the 48th proposition of Euclid's first book, is independent of all but the 47th and the 8th; that is, in any but a very incorrect sense.

In the second passage we have quoted, our author affirms that 'pure geometry is *always* precise and logical.' This, to be at all applicable to the discussion upon which he has entered, must mean, that when geometers arrive at true results it must *always* be by a precise and logical process. Yet, this is far from the case. Let Mr. Creswell examine Cavalerius's demonstration of the proposition, 'every sphere is two-thirds of its circumscribing cylinder,' and he will find that though it be in a certain sense elegant and even beautiful, it is far from precise and logical. Let him examine the treatises on geometry by Malton and Leslie, and he will find that *many* of their propositions are demonstrated in the most loose and illogical way imaginable. Let him look also at the solid geometry of Bonnycastle, and he will find several propositions demonstrated (as the author doubtless supposed) either by taking for granted a particular case of the thing to be proved, or by a palpable contradiction. Let him turn even to R. Simson, the most 'precise and logical' of modern geometers, and he will find that in the attempt to establish the 12th axiom, he has committed several *paralogisms*, and especially in the fifth proposition of that demonstration has

assumed the truth of a particular case of the general theorem he was aiming to confirm. Such examples, and we could add greatly to their number, show that 'pure geometry' is not '*always*,' any more than algebra, 'precise and logical.'

In the third of our quotations, Mr. Creswell is pleased to speak of 'the absurdities which have been published with a view of explaining the rule for algebraic multiplication:' but he surely cannot mean to say that nothing but 'absurdities' have been advanced on that point; for unanswerable proofs of the truth of the operation as it respects the change of signs, given by Mr. Jones and Mr. Sheepshanks when they were tutors in his own college, *must* have been well known to this gentleman. But, supposing we were to admit all that he requires, and allow that nothing but what was absurd or unsatisfactory had yet been offered in reference to common measures, the binomial theorem, and some other points brought under notice in treatises of algebra; still this does not prove that algebra is useless or unfavourable as a species of mental discipline. Has our author never heard of the dreams and whimsies which have been advanced by *geometers* under pretence of squaring the circle, trisecting an angle, or doubling the cube? Is he aware that even Euclid himself, demonstrates the 4th proposition of his first book, by imagining the motion of something which *cannot* be a triangle, and yet must be thought one; that is, by a process which is a fiction of an *impossibility*? And is he not farther aware, that among the numerous 'precise and logical' geometers who have edited Euclid, *not one* has noticed this unsatisfactory demonstration of a proposition which lies nearly at the foundation of the Elements? How then does it happen that he did not push his reasoning farther, and instead of employing it to depreciate algebraic investigation unduly, employ it (as he might have done with equal propriety) to depreciate mathematical studies altogether?

In the fourth paragraph, we are told that the greatest exertion of intellect is in translating the conditions of the question into algebraic language, and the rest is merely mechanical. To rectify our author's notions in this respect, we request him to attend to the celebrated problem proposed by Colonel Titus to Dr. Wallis, in which there are given three sums; that of the square of one quantity added to the product of two others; that of the square of the second, added to the product of the first and third; and that of the square of the third added to the product of the first and second; to find the three numbers separately. Let him first translate the conditions of the problem into algebraic language, and then find the numbers. And if after this he ask himself, first, whether the solution of the pro-

blem does not require a *much* 'greater exertion of intellect' than the conversion of it into the language of algebra; and next whether the discovery of the numbers does not give as fine a play to the inventive faculties, call into exercise as many expedients, and require as close and deep thinking, as the investigation of any of Dr. Stewart's general theorems; we have no doubt that to both questions his answer will be affirmative. How then, can a lover of geometry, when recommending his favourite study, reason so loosely, and rest his case upon such disputable positions?

Geometry has its advantages, and striking ones too; but they are not such as make *mere* geometers the best reasoners. Dr. Simson and Dr. Matthew Stewart, confined their attention almost exclusively to matters of pure geometry. Maclaurin and the late Professor Robison, were also excellent geometers; but, in their investigation of mathematical truths, they did not think that geometry was the *only* instrument which ought to be employed. And yet we are persuaded that no person who is acquainted with the various writings of these four eminent men, will maintain that Simson is a better writer or a closer reasoner than Maclaurin, or Stewart than Robison.

The truth is, we have no doubt, that a man who confines his attention altogether to geometry, will become very accurate in his *notions*, as far as they go, but very contracted in his *views*; just, as one who accustomed himself to poring upon an object at the distance of four inches from his nose would become short-sighted. Besides, that by the inevitable constitution of our nature, it is absolutely necessary that a student should indulge to a certain extent in variety of views, diversity of pursuits, and different modes of enquiry, to prevent his becoming a bigot or a pedant. Let it also be borne in mind that the term of human life is short, and the time of a collegiate or academical course still shorter; and it will appear very unwise to confine the *general* student too long to mere geometry. Suppose him to spend his weeks, and months, and years, (and *years would* be required according to this supposition), in reading Euclid, and Archimedes, and Apollonius, and Pappus, Hugo D'Omerique, and Lawson, and Stewart; and, if it be not intended to make him a consummate geometrician, by the sacrifice of other branches of human knowledge, but to make him a sound and able *reasoner*, where will be the benefit? We reply in the words of Mr. Locke: It is but like a 'monkey shifting his 'oyster from one hand to the other; and, had he but words, 'might no doubt have said, oyster in right hand is *subject*, 'and oyster in left hand is *predicate*: and so might have 'made a self-evident proposition of oyster, i. e. *oyster is* 'oyster; and yet with all this, not have been one whit the

‘wiser or more knowing : and that way of handling the matter, would much at one have satisfied the monkey’s hunger, or a man’s understanding ; and they two would have improved in knowledge and in bulk together.’*

It will be seen, from the preceding observations, that we are no friends to the manufacture of intellectual Fakirs, who by holding the limbs of their understanding (if we may so express ourselves) long in one direction, become unable to move them into another. Yet we are far from depreciating mathematical studies. The “accurate sciences,” by their tendency to improve the arts and manufactures of a country, to direct the power of the various agents, animated and inanimate, employed in machinery most advantageously, and by enabling philosophical inquirers to attain the sublimest heights in their pursuits, to penetrate the mists which hang about the top of the mountain of physical knowledge, and to “look through nature up to Nature’s God,” are of inestimable value. Nor are they of small moment considered in reference to mental discipline. They furnish innumerable trophies of the victories gained by human intellect in the pursuit of truth ; and present a more copious repository of important facts and indisputable propositions than can be supplied by all other regions of *unassisted* human inquiry taken together. We agree with the author who remarked, in the beginning of the last century, that ‘in the search of truth, an imitation of the method of *geometers* will carry a man farther than all the dialectical rules. Their *analysis* is the proper model we ought to form ourselves upon, and imitate in the regular disposition, and gradual progress of our inquiries.’ But while we admit this fully, we must also observe, that in the practice of generalizing results, and forming universal propositions, a student cannot do better than take for his model the method of the algebraists, who arrive at theorems the most comprehensive and exact, by processes which are, or may be, at every step accompanied by decisive marks of their complete agreement with truth, according to the principles assumed.

We have stood so long arguing with Mr. Creswell upon the very threshold of his edifice, that we have scarcely time to look into the apartments he has prepared for our examination. Yet it is due to him and to our readers that we inspect them, however hastily.

‘The first division of the publication is purely geometrical, and an easy application, for the most part, of the Elements of Euclid.’

‘The propositions of the first and second sections of this first part, form a distinct and important subject : they lead to results

* Hum. Und. book iv. ch. 8.

which have, most of them, been long known, but which are, perhaps, no where to be found collected, arranged, and strictly demonstrated. The maxima of the first section are, each of them, connected with a minimum: that is, the same species of figure which renders the surface greatest when the perimeter is given, renders the perimeter least when the surface is given. This remarkable property is shewn, in a general theorem, necessarily to obtain. In the questions of the second section, on the contrary, the area is a maximum, when the perimeter is a maximum; and a minimum when the perimeter is a minimum. In one description of them, whilst the perimeter remains the same in length, the area also remains the same, whatever be the number of sides of the figure.

‘The third section consists of miscellaneous propositions; classed, however, according to a division, which refers them to lines, angles, and surfaces.’

The problems and theorems thus given in these three sections, relate (with the exception of two or three that refer to physical inquiries,) to plane geometry. Several of them are very curious, others useful, and most of them neatly demonstrated. There are a few obvious defects in the arrangement; and in some cases where the deviations from the determined point might have been in two directions, the figure should have been drawn and, sometimes the demonstration modified, to suit that circumstance. But there is another defect which prevails throughout, and which, whether Mr. Creswell intended his book for young reasoners, or for young mathematicians, is of serious importance. He lays before them truth; but not always the simplest truth. He puts them in the way to determine whether what he presents them be true; but he does not teach them how to investigate truth for themselves. He makes them fit recipients of his own doctrine; but does not furnish them with the capacity of becoming doctors in their turn. They are not shewn how to conduct a geometrical *analysis*; which is the more extraordinary in this author, because if geometry have the exclusive advantages he contends for, they must be found principally in the analytical method. No demonstration of a geometrical proposition, whether problem or theorem, can be deemed complete, if it do not exhibit both the analysis and the synthesis: and, therefore, there can be no doubt that Mr. Creswell's book would have been more serviceable to students, if, instead of containing seventy-four propositions demonstrated as they now are, it had comprized only twenty well selected propositions, with the analysis and synthesis of each so conducted as mutually to illustrate and confirm each other; and shew the admirable fertility as well as conclusiveness of geometry skilfully employed. In consequence of this defective mode of procedure, our author has left some of his solutions in a very imperfect state. We have

a remarkable instance of this in reference to an interesting problem, which stands as the 10th proposition in the third section. 'If two semi-circles lie on contrary sides of the same straight line, and the radius of the greater be the diameter of the less, to draw the greatest straight line perpendicular to the diameter, and terminated both ways by the two curves.' Mr. Creswell gives a construction which requires the drawing of two lines, and the erecting of two perpendiculars; instead of which all that is required is, to set off upon the diameter of the larger semicircle a portion equal to its *third* part. This would have appeared at once by tracing the analysis: or indeed the general problem, of which this is a particular case, may thus be shown susceptible of a very simple construction. Let the circumference of the lower semicircle terminate in C, the centre of the upper (we refer to Mr. Creswell's diagram,) and then whatever be the ratio of the two radii, the required point G is determinable from a very short analysis. For when HI is a maximum, since the tangents *xy*, and *zw* to the two circles at the points H and I, are parallel, as remarked by our author, it follows what the radii respectively perpendicular to them, i. e. HC and IK, are parallel also; and therefore that the triangles HGC, IGK, are equiangular, and have their homologous sides proportional; so that the point G through which HI is to be drawn will be determined by dividing KC, the given distance between the centres of the semicircles, into two parts having the ratio of their respective radii.---The second corollary to this proposition is not very intelligibly expressed.

Before we terminate our observations upon this part of the work, we must remark that though our author advances his definition of *maxima* and *minima* with great appearance of precision, it is not one with which we are perfectly satisfied.

'A variable magnitude is said to be a *maximum* when it is the greatest of its kind, or the greatest under certain conditions, and it is called a *minimum* when it is the least of its kind, or the least under certain conditions.'

Here if the disjunctive conjunctions *or, or*, be used logically, as they ought to be in a definition, the above is separable into four distinct propositions, of which two will run thus. 'A variable magnitude is said to be a *maximum* when it is the greatest of its kind.' And, 'a variable magnitude is called a *minimum* when it is the least of its kind.' Yet, surely these cannot be correct. For, let an equilateral triangle be assumed as one *kind* of trilateral, and a square as one *kind* of quadrilateral: how will Mr. Creswell assign a maximum or minimum equilateral triangle, or a maximum or minimum square? He might determine the maximum equila-

teral triangle or square in a given segment of a circle; but this would be the greatest triangle or quadrangle 'of its kind' 'under certain conditions.' So that the disjunctive term must be omitted, or the definition needs emendation in some other way.

In the second part of this treatise Mr. Creswell enters upon 'the algebraical investigation of maxima and minima,' for the purpose of 'inviting a comparison between geometry and algebra,' as we have already remarked. But, if it were intended to make the comparison *fairly*, why were not the modern methods exhibited in their most fascinating dress? The method employed by Mr. Creswell is that of differentials so disguised and modified, as to appear under the most disadvantageous form possible. He commences this part with some remarks on the binomial theorem, and an attempt at a new demonstration. It is elaborate and complete; yet it is not one that we are inclined to recommend: on two accounts; ---it does not contain one new step;---and, it occupies only *twenty-seven* pages.

We must now pass to our author's reasons for rejecting the method of fluxions.

'Previously to the estimation of continued quantity, it is necessary to make some hypothesis respecting the generation of variable magnitudes.

'Barrow enumerates eight different modes in which quantity may be supposed to be generated. Its increase and decrease by motion, which is the foundation of the doctrine of fluxions, is readily conceived in a vague and general manner. But there is no inconsiderable difficulty in deducing logically from that primary notion the rules of algebraic computation, without which mere theory is of little value. Motion implies velocity; velocity requires the consideration of time; and to any enquiry concerning the nature of time we are not yet enabled to return a much more satisfactory answer than that of Augustin, so often cited, *Si nemo quærat, scio; si quis interroget, nescio*.

'The reasoning of Lagrange has been principally followed in the most important propositions belonging to this part of the subject. His rules of computation are the same with those of Leibnitz, and all the writers on Fluxions. It was the *demonstration* only of these rules, and not the rules themselves, which needed to be improved.'

The readers of the mathematical articles in this Review will be aware that we *cannot* agree with Mr. Creswell in these observations. Whatever might be said respecting the reasonings and supposed demonstrations of loose, illogical, writers, in this as well as various other departments of science, there is, in our opinion, no fair and tenable ground of objection to the manner in which the subject has been contem-

plated by the standard authors who have treated it. It might be thought invidious if we were to point Mr. C.'s attention to the recent production of one of his contemporaries at Cambridge; but we may, without exciting any such suspicion, refer to the well-known writings of Robins, Maclaurin, and Simpson. 'But there is no inconsiderable difficulty' we are told 'in deducing logically from the primary notion,' of motion 'the rules of algebraic computation.' Let the difficulty be what it may, it has been surmounted by the above-named authors, and it may be surmounted in various other ways. And, though the methods adopted by Robins, and Maclaurin, in establishing the principles of the fluxional analysis are prolix, yet it should not be forgotten that the prolixity was occasioned by the unceasing pertinacity of objectors; who pursued a plan with regard to this new branch of science, which, if applied and admitted universally, would lop off every branch from the tree of human knowledge and lay them prostrate in the dust. But fluxions, it seems, include the idea of motion, and motion that of velocity, and velocity that of time: and Augustin said of time 'If no one asks me, I know; but if any one wish me to tell him, I cannot;---and therefore we must abandon the fluxional method. What a striking instance of the mode in which ingenious theoretical men lose their labour by wire-drawing their speculations! The reasoning is specious, but no more satisfactory than that with which a theorist, when told the price of *two* sheep, and asked what *three* such animals would cost, should reply---"That question is too abstruse for me: the selling price of a sheep depends upon its value, its value upon its qualities and the various constituent parts. I know nothing of the chemical properties of the blood, nothing of the process by which the entrails are made into catgut, or of those by which the skin is manufactured into leather, or the wool into cloth; and with all this ignorance the complex idea of sheep can only be 'conceived in a vague and general manner:' shall I, then, presume to compute the price of *three* sheep?"---If fluxions must be abandoned because we have only 'vague and general' ideas of motion, velocity, and time, what will become of Mechanics, Astronomy, Optics; for all these include the consideration of the same subjects? Such fancies would reduce the business of natural philosophy to very narrow limits indeed.

But besides the unreasonableness of this representation of things, there is, we apprehend, a *little* want of fairness. Mr. Creswell tells his readers that 'Barrow enumerates *eight* different modes in which quantity may be supposed to be generated;' but he does not add that in the estimation of that profound mathematician '*all* of them must in some sort suppose *motion*.' He quotes from Barrow the language of Augustin; but he neglects to quote, what Barrow gives within two pages of the

former, namely, the axiom of Aristotle, '*He that is ignorant of motion, must necessarily know nothing of Nature.*' He insinuates that our inability to define motion, &c. may lead to error, though he must know that all which is aimed at by mathematicians in their enquiries, is the accurate determination of *relations*; and so long as in uniform motions the relations of space, velocity, and time, are comprehended in the theorem $s \propto vt$, and in variable motions in the formula $\dot{s} = vt$, we need no more hesitate to make mathematical deductions respecting them till we can tell precisely what they are, than we need doubt or call in question geometrical truths respecting circles till we can tell *precisely* the ratio of the diameter of a circle to its circumference.

There is one other objection to introducing the idea of motion into these theories, to which we take this opportunity of adverting briefly, though it is not advanced by Mr. Creswell: "Fluxions constitute merely an extension of the algebraic art, and should therefore be established upon principles independent of motion, which has no necessary or even natural connection with algebra." This objection, if we mistake not, will vanish at the touch. What is algebra? A universal method by which quantities of all kinds may be subjected to investigation by means of appropriate symbols. And how is the universality of the method evinced, but by the ready adaptation of the symbols, of the mode of investigation, and occasionally of the metaphysics of the operation, to the several subjects that may be brought under enquiry? If the question relate to the meeting or the overtaking of travellers, who move either uniformly, or daily according to the terms of some progression, it is by general suffrage referred to algebra; though it obviously relate to motion, velocity, and even *time*, of which St. Augustin can tell so little. If we assume the uniform velocity of effluent water from different orifices in the bottom of a large reservoir, the consideration of the times of discharging quantities in certain proportions, is again referred to algebra, though the investigation, as before, includes motion and time. Are we, then, to stop at such problems, or may we go farther? If we *may* go farther, how must we proceed? Evidently by suiting our mode of investigation to the business in hand. If it relate to progressions, for example, we consider the law by which one term is deduced from another, and express it symbolically. If it relate to the doctrine of chances, we trace and contemplate the probabilities, as they are shown to attach to the case in hand. If it relate to life annuities, we consider the probabilities of life, the rate of interest, and its effect upon a given capital in certain times. If it relate to geometrical magnitudes, we, for a like reason, in founding our investigation, devise or speculate upon the manner of their generation. Now, it must

be manifest even to the most superficial thinker, that it is impossible to *conceive* the genesis of a geometrical figure, whether line, surface, or solid, without including the idea of motion. Let the imagination be brought for a moment to fix itself either upon the mere geometrical description of a circle, a sphere, or a cone,---or the actual existence of a material cube, or cylinder, &c. or the placing any such thing in a particular part of space to-day, where it was not yesterday,---or the want of a thing to-day, in a place where it was seen yesterday; and it will be found as unnatural to exclude the idea of motion from any such cases, as it would be to affirm there can be an effect without a cause. Hence, then, so far is it from being improper to introduce the idea of motion into this extensive class of enquiries, that it is impossible to leave it out. A speculatist may through some strange bias, *fancy* he is working independently of it; but there it is, notwithstanding. He may say, as Mr. Creswell does, that 'a variable quantity is that which may have any value within certain limits,' and thus exclude the *term* motion, while he retains the idea. For a mathematical quantity cannot *vary* without becoming greater or less, longer or shorter, broader or narrower, more or less crooked, or more or less straight; and how it can receive any such modifications without *motion* is a greater mystery than ever the boldest writer upon fluxions attempted to explain. Let us, then, hear no more of the impropriety of introducing the idea of motion into our algebraical investigations, till there is established a new law of human thought, which will compel us to think of war without bloodshed, gardening without spades, machines without wheels and pinions, chemistry without acids and alkalies, and astronomical systems without suns and planets.

Art. II. *A View of the Society and Manners of the North of Ireland, in the Summer and Autumn of 1812.* By J. Gamble, Esq. Author of "Sketches of History, Politics, &c. taken in Dublin, &c. in 1810." 8vo. pp. 400. Price 10s. 6d. Cradock and Joy. 1813.

IF the makers of books have no kind and grateful sentiments towards the tribe of critics by profession, the latter must cling the more strongly to the faith that virtue is its own reward. They have the consciousness of much benevolent interest for their brethren of the paragraph vocation, for which they would perhaps hardly obtain credit with any class in this selfish age. Their friendly cares often take a direction and proceed a length which ordinary good-nature could never surmise. We ourselves, for example, cannot glance over a map of the globe without one gratifying consideration which we think we might put it to the conscience of the oldest philanthropist, out of our tribe, to say

honestly whether he ever fell upon in his musings of charity. This benevolent idea is, what a vast field this terraqueous planet will afford for making books about. For authors' sake we rejoice the place is so wide and diversified. How happy for them, we are tempted to exclaim, that it is not some trivial satellite, from which they would have been doomed to look through trackless space at the bulky principal, with desponding envy to think how much mightier a quantity of continent and island has been *there* got together, for the express purpose of making books about and upon. Placing out of view the vast scope, the almost infinite possibilities, furnished by this huge assemblage of matter for the scientific writing which labours upon the general principles and qualities of its consistence, rather than its local divisions, we are delighted to cast our eye over the ample squares marked out by the intersections of its geographical lines, over the noble spaces of mountain and plain, over the mazy definition of so many thousand leagues of coast, and the scattered multitude of its islands, with the consideration that there is no terrene spot, of sufficient extent to appear as the smallest point on the map, but what is capable of being made, and probably waits to be made at some future time, the subject of a book. What a stupendous quantity of money and fame is safely treasured under the surface of all these regions, to be got out in due time by the legion of active book-making spirits destined to traverse them during the remaining ages of the world!

So eminent is the good fortune of this class of authors, that, should they be ever so numerous, the world that they have to divide among them for their subjects is big enough to afford every one a competent share; besides that almost every one spot may legitimately be made the subject of a long succession of books by as many adepts at the quill as can afford to explore or even visit it. But it will be proper to suggest a cautionary consideration relative to the progressive quality of such a succession of works. The foremost, in point of time, of these travelling workmen, have a grand advantage. Those who bring the first descriptions of foreign regions, with any tolerable indications of honesty, have a good chance of obtaining attention however indifferent may be their claims in the precise capacity of authors. The rudest journal of a hunter, or a Fakir, or a shipwrecked sailor, that could just write and could not spell, if it described a country before absolutely unknown to us, would be read with an interest which a vast portion of elegance, or wit, or some other fine quality would be required to excite in reading a trip to Edinburgh, or to Paris—if indeed France had not relapsed into the number of nearly unknown countries. And almost the same welcome would be given to the humblest contributor's authentic report of a country of which we have previously learnt but just

enough to excite our impatient curiosity. Drury's account of Madagascar was in its day a more stimulant work than ever was Addison's *Travels in Italy*. And let any honest man, who would give proof of his having the use of his eyes, obtain the good luck of living twelve months in a state of freedom in the interior of Japan, and then steal out and come to England with his Notes, or even recollections, and he may be very sure of reducing a dozen contemporary classical tourists to wait unopened on the shelf till he has told his story quite to the end.

But as the series of works, illustrative of any one piece of the earth, advances, and all pretensions to novelty of fact must be laid aside, readers naturally come to make great and growing demands on the publishing traveller for such qualities in his book as it can derive only from his own talents and accomplishments. When they think they know very well already what sort of a country it is, they become rather too proud to let him assume all the airs of being a superior man to themselves, on the mere strength of his having eaten a certain number of dinners, and having been conveyed, by his own or better feet, a certain number of miles, in a district of ground that they had never been disposed to pay the required fares of coach, packet, or hotel, in order to see with their own eyes.

Now, it may perhaps be allowed that Ireland has been till very recent times, one of those parts of the world of which we consciously knew so little, that a small portion of honest information, even though loaded with insignificant personal details, would be matter of stronger interest with us in a new book of travels than the finest shew of authorship, and that therefore a rather coarse or trifling performance might command our attention by the advantage of its subject. Acknowledging this strange fact of our comparative ignorance, till lately, of Ireland, in both its physical and moral character, we at the same time think that the case is mending so fast, and that at length so considerable a measure of information has found its way into this country, that the time is quite come for putting an end to that suspension of the more rigorous laws of criticism with respect to the writers of travels in that island. They have had a good long day of indulgence for ostlers' and post-boys' jokes—tavern adventures—geographies of two or three great towns and the roads between them—civilities and dinners, or pretended dinners, at my Lords' or Sir Patrick's—sweepings, to the veriest dust, of the traditions of Dean Swift—drolleries about the community of men, pigs, and fowls in the occupancy of the same apartment—and the gambols of ragged or ragless brats on the road side to amuse the passengers. They must now begin to try at writing well, in some sense of the word, or reckon on being thrown into the rubbish of this division of literature. Mr. Gam-

ble's ought to be the very last book of the old series. Indeed, it would be very like defrauding not only the law, but the equity of criticism, to put his work on the protection of those precedents of lax adjudgement which have tended so much to encourage and encrease an evil that will not now be repressed without such a rigorous execution of critical law as will be loudly accused of harshness and malice.

The performance is of the scampering careless class, though it contains some matter of amusement, and as good a share of illustration of national character as we can expect from travelling reporters, till we can afford to send men of patient observation and enlarged minds. The preface describes the work as a mixture of gloom and levity, and mentions, in explanation and excuse, a fact we are sorry to learn, the doubtful state of the author's sight, which has for some time suffered a distressing alternation between light and darkness. There might, however, have been a pensiveness or an elevation in the gloomy passages which would have more awakened the reader's sympathy, and a rectified spirit in the gaiety which would have given it a vivacity of effect which, the author may have yet to learn, it can never have by coarse jocularity.

The book has the advantage of a spirited beginning, in the relation of the voyage from Liverpool to Skerries, an adventure of dreadful peril. The captain, a 'drunken ruffian,' having put to sea, persisted in going on in spite of the most unequivocal omens of tempestuous weather, which came upon them in all its violence toward the close of the second day, when they knew not where they were. The captain conjectured they could not be far from Drogheda; and though, in a night so utterly dark it would have been, even without a storm, a desperate hazard to drive thus blindly against the land, the measure was resolved on as the least hopeless thing in their choice. In the latter part of this fearful night the ship struck, but happily did not go to pieces till after all the persons on board had been conveyed to the shore by a large fishing boat. The author has given a very lively display of the moral scenes of the vessel during the storm and when it struck. There was a general and decided expectation of perishing; and he describes the course of his own thoughts, and the manners, the cries, and the devotions, of the rest of the condemned company, under the impression of this expectation. The most remarkable figure is made by a military Hon. Captain K——, a gay, intrepid, generous, and licentious young fellow, who had been in a number of the battles of the Peninsula. After the dreadful tumult and agony produced by the striking of the ship had somewhat subsided,

'I observed,' he says, 'a very general disposition to kneel down and pray; there appeared to be no hope from man; they therefore

ought it from heaven, and, prostrate on the deck, snatched the few moments they could call their own, to recommend their souls to God. Captain K——, after kneeling a few moments, got up, and putting on his great coat, which he carefully buttoned up to the chin, said to me, (I shall never forget the words) “now, I thank God, I am as ready to die, as ever I was to go to hunt”

Mr. G. gives not the slightest hint whether he judged this an adequate preparation and a rational confidence, nor whether he thought even this short ceremony necessary for *himself*. Indeed, from various expressions in his book, we should be led to conclude that he would deem any sort of preparation little better than a waste of the time which he employed, or affects to have employed, in speculating on the scene around him. But why cannot we have the story from some other relater, to tell us whether this unbeliever in a future state did not play the same useful game as the redoubtable Volney in a nearly similar situation. We think it is very likely that even this Mr. Gamble did this once utter a prayer of emergency and fear,—though he might congratulate himself on soon recovering to a tone of feeling as little akin as possible to any such exercise; and no doubt he still reverts to it as a manful and spirited thing, that a few hours after this deliverance from what he pronounces the ‘most terrible of deaths,’ he could conclude the relation in the following sort of style.

‘Sorrow has been always known to be dry; but besides drought, it gave us an appetite. We swallowed large potations of whisky till the breakfast was ready. It was so delicious—that breakfast—long before that hour I had expected to be at one “not to eat, but to be eaten.”’

As to the devotions of the Hon. Captain K——, it will be easily judged how far they were indicative of any thing habitual in his mind, when our author tells, and without much appearance of disapprobation, that on the evening of the day of this extraordinary escape, he endeavoured to entertain a grave clergyman and several ladies with boasting stories of his vicious gallantries, claiming the merit of a much greater degree of profligacy than Mr. G. affects to believe he could have been guilty of.

Our author's rambling began without delay, and was briskly prosecuted, in sundry modes of animal mechanism, through a succession of villages and towns, several of which have not yet become familiar in Irish tours. The narration dashes on as fast, except where it is suspended by a long story. It has considerable liveliness; not by means of wit or energy, but of a rough daring freedom of expression, a sort of impudent assumption to talk about any thing, in any manner, any where; a rude reeling sort of versatility, that frolics and flounders this way and that, without design or rule, or ceremony or civility. He jokes,

and moralizes, and rants, and sings, and jigs, and kicks, all in the space of five minutes.

There is an almost total want of literary good taste. His language has almost every kind of fault but heavy regularity; it is incorrect, unpolished, grotesque, sometimes motley and bombastic; though generally perspicuous, and not seldom considerably vigorous, expressing with unstudied ease a sentiment strongly and explicitly conceived. He will often make a furious dash into a crowd of metaphors, and bring out a quantity in torn pieces of dissimilar kinds, that even magic could not force to coalesce. He thinks himself never the worse company for that sort of vulgarity in which a gentleman may indulge by choice, without being mistaken for one of the vulgar by necessity. He does not, like some tourists, hunt and watch for occasions of coarse allusion; he will not give himself so much trouble; but if they occur, they will do as well as any thing else.

Perhaps we ought to believe that *every* thing done and said in Ireland, is distinctively characteristic of the country. Very properly, therefore, we have it all over about breakfast and dinner, and wine and punch, and all the other odd customs and things that are so perfectly unknown in our own country; and our author will be gratified to receive the expressions of respect for his opinion in this department, which may not be so readily given him in that of literature, morals, and what is called sentiment—for want of some better term.

The charge of defective taste is very commonly applicable where that of irreligion may be justly made. A mind that makes light of religion is generally disposed to degrade its peculiar topics, facts, and images, even from that venerableness which they possess in virtue of their sublimity, their antiquity, and their infinity of solemn and poetical associations—a character which fine taste strongly recognises in them, with a perception distinguishable in some degree from the precise conviction of truth and divinity. Irreligion, that will not *let* them be thus acknowledged by taste, in so far depraves and debases that taste, which therefore thenceforth perceives no *incongruity* (we say not a word of *impiety*,) in placing the marvellous, the doctrine, or the language of the Bible, in the meanest or most ludicrous associations. This is repeatedly done by Mr. Gamble; and we have no doubt he would think it all the better, for wit, sense, and good taste, if every page of the venerated volume could have such low associations profanely fixed on it. We will cite only the first example we noticed. In mentioning a village where a 'brewery is thrown down, or converted into a distillery,' he says, 'Whiskey, like Aaron's rod, seems to swallow up every other liquor.' p. 17. He has a very considerable

knack of biblical quotation, which he employs sometimes indeed gravely, but is at the very least as much pleased with himself when he can hit it off in the way of humour and parody.

We should take some little notice of the course of the ramble. At Dundalk, he begins talking French with the family of an inn-keeper who had lived long in France; and in his delight to find himself able to keep up a little dialogue in the language, he must maintain, and illustrate by examples selected, evidently with deep research, though he pretends at random, its infinite superiority to English for the expression of the affections.

'While others admire the light graces of this beautiful language, to me its great charm is its overflowing tenderness. Innumerable instances might be given. I take two at random. How cold seem in our mouths the expressions of father, mother, daughter, brother, compared to the sweetly affectionate ones of *Mon Pere, Ma Fille, Mon Frere, Ma Mere*; and unfeeling would be the heart which did not vibrate in unison with the soft and dulcet sounds in the lips of a French woman of *Je vous aime*.'

A diction as 'dulcet' as this is not unfrequent in the book; and we may remark that the affectation of the language of exquisite sensibility by those who do not understand it, is commonly marked, just as this is, by an overdone quantity of sweet words. It is overlaid, like a wedding cake, with a mawkish preparation of sugar.

But though our author cannot make trifles of sentiment interesting, nor create, as some writers have done, by means of tender forms of fancy and refined touches of sensibility, an interest out of nothing, he is more successful when he comes, in the progress of the book, to the relation of some facts of such a nature as to command the reader's feelings by their own essential quality, and in spite of the writer's coarse, dashing, and sometimes jocular mode of telling them.

The first story of considerable length is that of the extraordinary circumstances attending an early attachment of the wife of a gentleman to whose hospitable house the author was introduced a few days after the commencement of his excursion. He understood her to be then in a state of dotage though not very aged. The history is distinctly said to have been given to him by her daughter, to whom he apologizes for having repeated it with perhaps less effect than she would tell it. This very formal reference, (though indeed no name is given) seems a sufficient authentication. The most striking circumstance was, that when the desired union, which had appeared an altogether hopeless object, had been brought into a happy train by events quite like the forced improbabilities of a romance, the deserving object of her affections died at the very moment the clergyman was pronouncing the matrimonial benediction. The

catastrophe was proved to be in consequence of an injury of the brain, caused by his having, a few days before, received a blow on his head, in rushing in to shield a venerable and most generous benefactor (the chief agent in the train of events apparently so happily completed) from an iron crow which a sailor was unwittingly in the act of swinging round.

Such a history will in a considerable degree excite its appropriate emotions in defiance of almost any possible mode of telling it; but nevertheless the reader will be forced to feel how much it suffers in the hands of the relator.—The brother of this lady's husband had been an officer in the American service, during the war for independence, and greatly amused our author by the singularity of his appearance, and his most passionate enthusiasm in favour of the Americans.

‘He actually shrieked at the idea, that, in what I must deem the most unfortunate struggle about again to commence between them, the mercenary slaves of England should prove a match for the free-born sons of America. I thought he would have *suffocated*, nor was I relieved from my apprehensions until I saw the tears of affection roll down the poor man's furrowed cheeks, as in imagination he beheld the future greatness of his beloved adopted country. “And oh,” exclaimed he, “that I may be permitted to look down a hundred years hence, and to see her greatness extending from the rising to the setting of the sun. I warrant ye, her low minded enemies will then be as low laid.” His dress bespeaks his fondness, as forcibly as his conversation. He wears upwards of two dozen of silver buttons on his blue coat and waistcoat, on each of which *are* engraved some great American statesman, general, or event. General Washington occupies the upper button of the coat, and Mr. Hancock, President of Congress, the same station on the waistcoat.’ p. 101.

He here observes that many Presbyterians, actuated chiefly by aversion to an aristocratical and episcopal polity, had emigrated to America, and that ‘they almost universally took part with her in her struggle for freedom, as they would consider it.’ He represents the present Presbyterians of the North of Ireland as generally and unalterably possessed by this evil spirit, the love of liberty;—an evil spirit, for he declares he cannot give it room in *his* mind. It is impossible to read this kind of avowal, now so frequent, and uttered with so little apprehension of disgrace, without recalling to mind the time, not so long departed but that the termination of it is within the remembrance of even middle age, when they were deemed fit only for the thirtieth of January sermons, and in the general opinion exposed the makers of them as persons of narrow understanding or corrupt principles. According to the general opinions of thinking Englishmen in that age, it would have been, on the ground of either politics or philanthropy, pitiful enough if any one would have been found delivering with honest gravity such a paragraph as the following:

'In every country, and under every government, a few will revel in luxury, a few will work with their minds, and the many, (the happy many, would they but think so) must work with their hands. And, notwithstanding all the bustle and disturbance that have been made about modes and forms of government, there is hardly any truth more incontrovertible, than that they have worked in almost all countries with nearly equal security. Luckily for mankind, Providence has not trusted their happiness to statesmen or speculatists. The great business of life goes on under despotic as well as under free governments—corn grows in Thrace as well as in Middlesex, and the vintager of the Rhine, or the Moselle, gathers his grapes (in ordinary times) as quietly as the man of Kent does his hops.' p. 45.

It should follow from this, that the labouring part of the community, that is the bulk of the population, in this and the other countries of Europe, have no real interest in the great business for which their toils and their blood have been so largely and so long in requisition, of resisting the grand tyrant of the age; and that therefore it is most iniquitous and cruel to impose on them any exertions and sufferings for such an object, and most dishonest and deceptive to represent it to them as their interest or their duty. If it is of trifling importance, as to their substantial welfare, under what government they live and labour, it cannot be their duty to resign a large share of the benefit of their labours, or to expose their lives in battle, for the maintenance of the government they happen to be under, or any other principle than that they are absolutely its property. This principle we suppose Mr. G. is hardly prepared to avow. He might as well avow it, however, if he holds it. He will be in too much good company to have any occasion to be ashamed.

The people, he says, will be enabled, under almost any sort of government, to follow their work in tolerable security, and will find they obtain its natural comfortable results in corn, wine, &c. &c. How false and foolish is such an assertion it is needless to observe to any one who has but in the most cursory manner read the accounts of the condition of labour, and the state of cultivation and manufacture, throughout the greatest part of the Turkish empire—in India previously to the English conquests there—in a considerable portion of the American dependencies of Spain and Portugal—even in France under the old government, (how the case is now, we have no adequate means of learning) and in many parts of Ireland. Those accounts present a vast and melancholy picture of poverty, indolence, despondency, and sterility, caused by a vexatious and repressive direct interference with the people's labour, an interference which both harrasses the labour itself through all its stages, and watches and immediately devours its results. But we might contemplate a much more favourable condition of a laborious people, without much diminution of our contempt for

such doctrine as that of the paragraph quoted above. It would be easy to imagine the case of an industrious and ingenious population really protected, in a good degree, in the prosecution of their labours, aided in them by intelligent co-operation, distribution, and the new inventions of art, and *apparently* empowered to appropriate the profitable results: but there would be little to envy in the lot of that people, if they were doomed to find that with all their exertions and auxiliary inventions they were still becoming poorer; if they had a government boundlessly and incorrigibly lavish in expenditure—which consumed in direct corruption as much as the produce of innumerable myriads of industrious hands—which was unremittingly furious for wars, and scornful of all sober calculations as to the means of carrying them on—which, in short, kept its enormous taxation faithfully attendant on every labourer in the vast national work-shop, and instead of suffering the labourers to improve their condition, or relax their toils, pressed them, amidst alternate threats and cajoleries, with a continual aggravation of their tasks, perhaps at the same time, in the true Egyptian style, adopting, in the indulgence of its pride, measures tending to make the performance of those tasks in many instances impracticable. To such a population Mr. Gamble's congratulations on their privilege of working in security, and on the means of their welfare being independent of statesmen, would be an insult, if they were at leisure to notice or feel it, or if they would let themselves take as an insult any thing such a talker could say.

It is but fair to observe, that he does not pretend to be deep or systematic in politics; but he nevertheless flings down his remarks on this, as on all other subjects, in the manner of great confidence and self-complacency. We should not wonder if he were even particularly vain of the following mixed effusion of cant and rant, as a piece of wisdom and fine writing. Speaking of the 'innovating' spirit in politics,

'I must confess,' says he, 'though I am "native here," (in the North of Ireland) "and to the matter born," it is a spirit in which I am in no degree a participator. I think mankind in general have fully as much freedom as they know how to make good use of; and I dislike untried and untrodden ways. Like Hardcastle in the play, I love every thing that is old—old customs, old religions, old constitutions, and old governments. And should my head at times detect this as a delusion, my heart ever recognizes it as a legitimate one. For what can novelty or new-created greatness command of respect or veneration, compared to that which has its origin in past ages! and I do not hesitate to declare, that I should prefer the decaying frame of ancient greatness, when viewed in the yellow light thrown on it through the stained casement of the sanctuary of the Gothic Cathedral, in which it has lain so long, to a constitution just

issued from the head of the goddess of wisdom, did it even come into the world as perfect and full grown as she did herself.' p. 69.

By the way, we must here deny the universality of Mr. Gamble's preference of what is old. The good old sober constitution of the English language is not within the compass of his affections. He is on this ground a furious and practical revolutionist, and if his example were to be unpunished and become infectious, there would be a frightful anarchy in the provinces of grammar and rhetoric. In grateful return for his benevolent willingness to consign us and other handicraftsmen to a political despotism, we wish him, and all such as he, to be put under the most rigorous despotism of criticism. He has had more liberty than he 'knows how to make a good use of.' He has taken up the most mischievous form of the doctrine of literary liberty and equality. He is clearly unfit for the exercise of the elective franchise, or any other function of a free citizen in the community of paragraph makers. With a remarkable perversity of fancy and whim, his democratic turbulence and refractoriness, as a subject of the state of letters, are combined with a violent passion for gaudy magnificence. It is the fancy of a man who cannot satisfy himself he is a freeman unless he may blazon the royal arms on his carriage or his cart, and harness eight cream-coloured horses. We will give two or three slight samples of his painting, gilding, and livery.

'About the same time was reared in France that fatal Columna Bellica, from which was thrown the burning spear, which has caused such conflagration on earth. The spirit of Ulster innovation became sublimated, and blazed with borrowed violence. The sober Presbyterian drew infection from the boiling cauldron of French atheism, and while the livid fire gleamed on his visage, he could hardly be distinguished from the blood-stained demons, who, with shouts and yells, in uncouth and unseemly garb, were dancing round him.'

In relating an instance of the influence of love, he finds occasion to generalize in the following strain :

'A man can dissemble to the object he loves ; or rather, he is in her presence a different being, on whom her likings and dislikings, her feelings and affections, are impressed—and he may be said, without much exaggeration, to be endued with a new and ethereal existence, floating in the cerulean dew of her creation.' p. 141.

Adverting to the early history of a now very old friend, a Presbyterian minister, he describes a disputation that was held by formal appointment, between that gentleman and a Catholic priest, just fresh and hot from Salamanca.

'The first point was the often enough disputed doctrine of transubstantiation. This is a vast Sorbonian bog in which whole armies of controversialists have sunk. It is, of all the tenets of the Romish

church the most incomprehensible—which was precisely the reason why the young Salamanca pedant chose it. The more unmaliceable it was, the more credit he thought he would have in hammering it into the hard head of his Presbyterian antagonist.' p. 255.

Again :

'A people who are accustomed to the gratifications of the imagination, are rarely politicians, and as rarely sots or gluttons. How calm and unruffled, even unto this day, would, probably, have flowed the stream of Italian government, had it not been disturbed by the French Revolution, which, like a ponderous mill stone fallen into a lake, extended its circles to the remotest parts. And what a people were the Italians—so gentle, so sober, so animated, so intelligent, so affectionate. Is that wonderful? when the finest paintings, the most exquisite statues, when heavenly music and sacred incense, and spectacle, and show, and procession, daily seen and hearkened to, turned their natures to corresponding harmony, and caused their souls to float in a kind of celestial dewiness, which raised them far above the dark and murky shadows, which sordid care, and barbarous ignorance, and paltry rivalry, and mad-brained politics, throw on the characters of men.' p. 297.

The merit of the fine composition, though that is not small, is infinitely surpassed by that of the truth and sense, of this matchless piece of raving, which asserts, in the face of the history of the civilized world, and of the biography of artists and men of taste, the incompatibility of vice and a high cultivation of the fine arts; and, with a felicity that never can be equalled, cites modern Italy, the very sink of morals and reason, as the proof and illustration! It is perfectly worthy of the judgement and the style of such a writer to run wild in rhapsody on the charms and glories of popery; and the following sentences may complete the display of eloquence and intellectual sanity.

'How delightful too is the Catholic religion—solemn in music, fragrant in incense, splendid in decoration, graceful in ornament; the beads, the scapular and cross,—it may be said, like the Pagan religion of old, to deify life, and to reflect only in its fair bosom the beneficent author of creation; while the gloomy spirit of Calvinism, like a stern enchantress, waves her wand over the bright landscape of the imagination, and gives in its stead the dark cavern of a ferocious tyrant.' p. 31.

'I see little reason why it (the ascendancy of Protestantism in India) should be desirable. There is nothing in the Catholic religion more than any other, to make worse men, worse subjects, or worse members of the community; it addresses the heart as well as the head, it pleases the fancy, it captivates the imagination, it throws a ray of glory round the skeleton head of theology. It is no upstart, it is an ancient religion; it has all the grandeur and venerable aspect, though it has some of the weaknesses of age,' &c. &c. &c.

And then he goes forward in loud eulogy of the Catholic

clergy and gentry; who, if they have but even a small portion of that noble and lofty and magnanimous spirit which he ascribes to them, will spurn and nauseate a pretended tribute to their religion from a man who is prepared, in other company, to laugh at that and all other forms of religion.

It has often been imputed to religious, *alias* methodistical censors of books, that not being able, in any other effectual way, to vent against an author who thinks too freely for them, the malignity of which they are supposed to be always full to overflowing, they resort to an easy common-place of mischief, and call him an infidel. This charge will not be made in the present instance. The light, and sometimes sneering or burlesque manner in which religious topics are alluded to, and facts and phrases of Scripture cited, in the more lively parts of the book; the sceptical cast of the philosophic reflections (as we suppose we are to call them) in the graver parts; and the repeated affectation of considering the various modes of religion, excepting Calvinism, as all nearly equal, hardly left it necessary, for deciding the reader's estimate, that the author should have thrown in such a sentence as this: 'The grave is the isthmus which unites eternity to time—when once our eyes are closed in it, we do not know whether we shall ever wake again, or if we do, in what state we shall wake.' p. 375.

This ignorance nevertheless appears competent to be a foundation for pride. For in speaking of the very aged and venerable Presbyterian clergyman alluded to before, who is described as enjoying in his conscious approach toward the close of life, the calm confidence of a life to come, our author says, in a tone of kind condescension partaking of compassion, the tone of a man who must have the merit, forsooth, of being too good to wish to banish the fond fancies that console a weak mind, 'I have never heard him express a doubt on these subjects (the 'truth of revealed religion, and the immortality of the soul') 'and very cruel would be the man that suggested it to him!' This arrogant sort of kindness is the more silly and nauseous as this very clergyman is described as having been uniformly distinguished by an uncommonly sound understanding, and by a freedom and liberality of thinking and taste which had sometimes been greatly inconvenient to him in his connexion with a very rigid sect.

Mr. Gamble has frequent occasion to revert to the rebellion and the United Irishmen; and it is done in much more tolerant language than might have been expected from so complete an enemy to political innovation. He affirms that the *active* energy of the conspiracy was in a great measure confined to the Catholics. So long, he says, as its employments were those deliberating, and planning, and writing, the Presbyterians bore

an ample and most animated share. But when the design was matured to the great crisis, they began to shrink; not for want of courage, but from the intervention of conscience and humanity, from a moral and religious horror of the crimes of civil war, combined with their long established partialities and prejudices. In consequence, the Catholic portion of the insurgents regarded themselves as basely betrayed by these Protestant co-operators in the schemes and councils which had led them into the war. And there is, it seems, a deep and extensive feeling of indignation and hatred, cherished by the discontented Catholics on this account. There is, therefore, in Mr. G.'s opinion, no possibility of any future political relation between the two parties. The Catholics could not trust, and the Presbyterians will never seek to be trusted.

Among the remarkable facts attending the conspiracy, the author relates at great length one most extraordinary history. But we really cannot tell whether he means it to be all believed or not. He assumes most fully indeed the manner of a person relating what he knows or believes to be facts, only concealing names under initials; but he begins and ends without saying any thing precisely on the subject of the authentication of the story, while he might have been sensible that a more established name than he can suppose his to be, would have been requisite for such a narrative, if it was to be given without any of the formalities of evidence. Indeed he will expect every reader to challenge the authenticity of a history so full of romantic incidents of surprising changes of feeling, of tragical and overwhelming misery, and of retired circumstances and communications which it is impossible to conceive how the relator could know. It is an account of a young Protestant gentleman who entered the league of the United Irishmen, was implicated in the melancholy transactions of 1798, and became a prisoner, and a victim to the law. It includes two tender and ardent attachments, the former of which ended in a manner hardly less melancholy than the fatal catastrophe which resulted from and closed upon the latter. This interesting and ill-fated youth had for a time completely withdrawn himself from the dangerous political connexion, in consequence partly of having found on what pernicious moral principles it was prosecuting an object which in itself he deemed good, and partly of the solemn injunctions of his father when on his death bed. He devoted himself to retirement and rural employment, from which, though oppressed with languor and melancholy, he was little likely to have returned to the political fraternity and its schemes and enterprizes, had he not fallen, or rather been led by design, into the company and irresistible enchantments, as he found them, of a beautiful young woman, who was so enthusiastic a republican

and United Irish-woman, that though she became as much attached as he, she refused to marry him but on the condition of his first rejoining the formidable fraternity. He did so, at a moment very near the crisis of their designs, led a small division of the insurgents to battle, was wounded, and after a number of escapes, apprehended, condemned, and executed. His female friend attended him in his last melancholy hours, and accompanied him to the place of execution.

Art. III. *A View of the Progress and present State of Animal Chemistry*. By Iöns Jacob Berzelius, M. D. Professor of Medicine and Pharmacy, &c. &c. Translated from the Swedish, by Gustavus Brunnmark, D.D. Chaplain to the Swedish Legation at the Court of St. James's. 8vo. pp. 7115. Price 5s. 6d. Hatchard, Johnson and Co. and Boosey. 1813.

THIS truly scientific memoir owes its origin to a regulation of the Royal Academy of Sciences of Stockholm, which requires its President, who is elected for six months only, to read an essay on his retiring from that office, on some literary or scientific subject of his own choice. This circumstance has necessarily given to the essay before us a less laboured and formal character than is generally exhibited by productions of a similar class. Entering into no minute details of experiments, it makes us acquainted merely with their general results; and while it contains a very brief but candid account of what has been done by others, it gives us also the product of much original investigation, conducted by the Professor himself.

For this undertaking, indeed, the author seems to have been peculiarly qualified by the nature of his previous studies; having, in a work published a few years ago, gone pretty extensively into the experimental investigation of the chemistry of animal bodies, which is by far the most difficult department of the science. Nor is this all. His views are every where those of a philosopher, in the most enlarged and proper sense of the term,---of one who is sufficiently aware of the narrow boundaries within which the human mind is permitted to range, and who is too wise to attempt to supply by conjecture, what is denied to diligent and well directed inquiry. He shews very little respect towards the idle attempts made by Reil, Home, and others, to account for and explain the nature of secretion by the agency of galvanism; observing that there is no analogy between the effect of this agent upon either animal or unorganic bodies, and the function of secretion, and that by such an application of it we gain no information at all. The following observations appear to us strikingly just and philosophical.

‘ With all the knowledge we possess of the forms of the body, considered as an instrument, and of the mixture and mutual bearings of the rudiments to one another, yet the cause of most of the phenomena within the animal body lies so deeply hidden from our view, that it certainly never will be found. We call this hidden cause *vital power*; and like many others who before us have in vain directed their deluded attention to this point, we make use of a word to which we can affix no idea. This *power to live* belongs not to the constituent parts of our bodies, nor does it belong to them as an instrument, neither is it a simple power; but the result of the mutual operation of the instruments on one another—a result which varies as the operations vary, and which often, from small changes and obstructions ceases altogether. When our elementary books inform us, that the vital power in one place produces from the blood the fibres of the muscle; in another a bone; in a third the medulla of the brain; and in another again, certain humours which are destined to be carried off; we know after this explanation as little as we knew before. This unknown cause of the phenomena of life is principally lodged in a certain part of the animal body, viz. in the nervous system, the very operation of which it constitutes. The brain and the nerves determine altogether the chemical processes within the body; and although it cannot be denied that the exercise of their functions tends to produce chemical effects; yet we are constrained to confess, that the chemical operations therein are so far beyond our reach, that they entirely escape all our observations. Our deepest chemical researches and the finest discoveries of later times, give us no information on this subject. Nothing of what chemistry has taught us hitherto, has the smallest analogy to the operations of the nervous system, or affords us the least hint toward a knowledge of its occult nature. And the chain of our experience must *always* end in something inconceivable; unfortunately, this *inconceivable something* acts the principal part in animal chemistry, and enters so into every process, even the most minute, that the highest knowledge which we can attain, is the knowledge of the nature of the productions, whilst we are for ever excluded from the possibility of explaining how they are produced.’

In estimating the relative importance of the functions of the animal economy, the first place is unquestionably due to that performed by the brain and nerves. The Professor commences, therefore, by inquiring into the structure of these organs. Of their chemical composition our knowledge, which is far from complete, is derived chiefly from the experiments of Thouret, Fourcroy, Jordan, and Bichat; the former having made us acquainted with the composition of the brain itself, as far as the state of science at that time would permit, and Bichat having examined with considerable attention the neurilema, or membrane of the nerves.---By subjecting the nerves to the action of caustic alkali, the medullary part of the nerve is dissolved; while the tube formed by the neurilema is left entire.

Next in importance to the nervous stands the sanguiferous system. Many chemists have directed their attention to determine the nature and composition of the blood; but the most explicit analysis made of it was by Deyeux and Parmentier, to which Fourcroy and Vauquelin afterwards added an examination of the colouring matter. Berzelius himself has also contributed considerably to our knowledge of this remarkable fluid; not only by correcting some mistakes into which his predecessors had fallen, but by determining the character of its constituent parts with greater precision. He has ascertained that the fibrin of the colouring matter and the albumen, combined with the mineral acids in excess, form insoluble compounds which become soluble in water, on washing off the excess of acid. He has found that these substances dissolve readily in the acetic and phosphoric acids, both of which prevent the coagulation of the blood by heat; that fibrin by being boiled in water dissolves in small quantity, while the remaining portion shrinks and becomes insoluble in acetic acid; and that alcohol and ether change all these substances into peculiar kinds of fat. He has also discovered in blood an alkaline lactate of potash, and some peculiar animal substances, which accompany that salt all the humours of the body, and which he thinks owe their existence in the blood to the absorption of those decayed parts of the body, which are intended to be removed by means of the different secretions. He does not admit either gelatine or sulphur to be constituent parts of the blood, but regards the substance which has been mistaken for the former, as albumen in a state of imperfect coagulation; while the latter, he thinks, is a part of the albumen from which it has been disengaged by the combined effect of boiling and caustic alkali.

The colouring matter of blood has been long regarded as owing its properties to the presence of iron: but, while Deyeux and Parmentier suppose it is a solution of iron in the free alkali of the blood, Fourcroy and Vauquelin conceive it is more probably a solution of the red subphosphat of iron in albumen. Professor B. states, that though he repeated their experiments with much care, the results were invariably different. He regards their conclusions, therefore, as erroneous, and is of opinion that we know as little now of the manner in which iron is combined with the colouring matter of the blood as when it was first discovered in it. The colouring matter cannot, he thinks, be albumen, much as it resembles it; and the microscopical observations of Leeuwenhoek and others have sufficiently ascertained that it is not dissolved in the blood. Nor did the Professor find it possible to dissolve it in serum, by triturating the coagulated cruor in it; for though the serum becomes coloured by this means, yet the colouring matter afterwards subsided

leaving the serum perfectly clear as before the experiment. Serum dissolves metallic oxides, especially those of iron, to a certain extent; but none of them impart to it the colour of blood; nor does serum impregnated with iron possess the peculiar characters of the colouring matter. As, therefore, the most delicate tests of iron do not detect its presence in the colouring matter, and as the strongest acids do not separate from the blood, or from its charcoal, either the iron, or calcareous phosphate which the ashes of blood abundantly contain, Professor B. concludes that neither of these substances exist in the blood in a saline form. It becomes probable, therefore, that blood contains merely the elements of these salts, combined in some way with which we are unacquainted. And as the subphosphate of lime which enters so largely into the composition of bone, cannot be separated from dried blood by any dilute acid, he concludes that it is only produced from the decomposition of the immediate constituents of the blood; which is effected at the precise spot where it is wanted.

On the very obscure subject of the coagulation of fibrin, Professor B. does not throw any new light. All inquiries into its cause have been hitherto fruitless; nor does it appear, as far as we yet know, to be connected with any chemical change whatever. The chemical examination of the fibrin, the albumen, and the colouring matter, proves them to be so nearly allied in composition, that it is probable they are convertible into each other by processes going on within the body, and that they are all equally applicable to the purposes of the animal economy either in the offices of secretion, or in the reproduction of parts. On instituting an accurate comparison between the blood of man and that of the ox, Professor B. found that they possessed a remarkable resemblance, as well in the constituent parts themselves, as in the proportions; but there was a striking difference in the chemical character of some of the constituents. This difference the Professor regards as an indication of a larger proportion of nitrogene in the blood of the ox; a circumstance very remarkable, when the respective nature of their food is considered. The Professor's supposition receives strength from the fact that the charcoal of the blood of the ox, when burnt slowly, constantly gives out carbonat of ammonia, though it may have been heated in an open vessel, and freely exposed to the air. This fact of itself appears almost conclusive of the compound nature of nitrogene.

From the examination of the blood Professor B. proceeds to examine that of the arteries, and more especially to determine the nature of that portion of the arterial structure which has been generally supposed to consist of small annular fibres possessing the character and office of the muscular fibre. This

was the opinion of Haller, and his theory of the pulsation of the arterial system is founded upon it ; but it was rejected by John Hunter, and has been proved to be erroneous by Bichat, who discovered that no perceptible motion was produced in the arteries of a living animal by those chemical or mechanical stimuli, which excite contraction in the muscular fibre ; and who also, having endeavoured to investigate the character of this and the other membranes of the artery by maceration, came to the conclusion, that the pulsation of the artery depended solely on the action of the heart, and that the artery had merely a limited degree of loco-motion. In this state of the inquiry Professor B. entered upon a chemical investigation of the nature of the artery, from which he has obtained the most satisfactory and decisive results ; and has thus afforded a very happy proof of the assistance which chemical science may bestow in perfecting our anatomical knowledge of the ultimate structure of parts. He has placed it beyond doubt that the fibrous membrane of the artery is not muscular ; since instead of being soft and flaccid like muscle, and containing a large proportion of water, it is dry and elastic. Neither does it possess the same chemical properties as the muscular fibre, which is soluble in acetic acid, and forms scarcely soluble compounds with the sulphuric, nitric, and muriatic acids. The arterial fibre, on the contrary, is not soluble in acetic acid, though it is readily so in the mineral acids diluted with water, from which it is not precipitated by alkali, or alkaline prussiates, which may be regarded as the tests of fibrin. It must be concluded, therefore, that the elasticity of this coat supplies the want of muscular structure, and that the phenomena of the pulse are altogether dependant upon it, since it must be dilated during the systole of the heart, and resume its original state during the diastole. Whether this structure extends to the minute capillary vessels, can only be conjectured in the present state of our knowledge. Analogy would lead us to suppose that it does.

On the subject of respiration, we are not presented with any new facts ; but the Professor has given a very neat historical detail of what has been done by others ; and offers a conjecture relative to the use of the colouring matter of the blood, which, we think, both novel and ingenious. He observes that the principal effect produced by blood upon the air, is effected by the colouring matter ; and as this colouring matter does not penetrate any of the reproducing, and but few of the secreting capillary vessels, he supposes it is principally useful in the production of animal heat. On this principle, he observes, it is easy to account for the diminished heat of the body after any severe loss of blood. Whether the diminution of temperature in such circumstances is real or apparent only, may admit of ques-

tion, but of the fact itself, there is no doubt. We have seen it in a very remarkable degree in a boy who had been bled to a degree beyond what the powers of the system could sustain: he was in a state of perpetual shivering, until the time of his death.

Subsequent to the period at which this memoir was probably drawn up, some attempts have been made in this country by Mr. Brodie to overturn the hypothesis, which attributes the production of animal heat, to the function of respiration. For our own part, we do not consider them as by any means decisive. In attributing the production of animal heat to the influence of the brain, there appears to be this strong objection to the theory, that the relative magnitude of this organ compared to that of the animal, is much less in other animals, than in man, while their temperature is precisely the same; a fact which seems to be hardly compatible with the hypothesis. The labours of other experimentalists on this particular subject have merely determined the consequences resulting from the division of the eighth pair of nerves, which it is probable influences the blood, only secondarily, since its primary effect is, by degrees, to render the respiration uneasy and laborious.

From the extreme minuteness of the absorbent vessels, we have but little knowledge of their anatomical structure, and still less of their chemical composition. The lymph which they contain however has been examined by Emmert and Reuss, who found it to be a complete chemical solution, which, after some time, becomes a coagulum, altogether resembling the fibrin of the blood. And as this fluid is absorbed after having served particular purposes in the animal economy, Professor B. infers that the colourless portion of the blood which penetrates the reproducing capillary vessels must also contain fibrin in a state of complete solution. The examination of this fluid as it circulates in these vessels, and after it has been taken up by the absorbents, he observes, would be of great consequence, as also to determine the nature of the decayed and useless parts, which are removed by their means. From an examination of the humours in the muscles, and of the urine, Professor B. thinks it likely that most animal matters are changed into lactic acid, phosphoric acid, and other animal matters, which are soluble in water, alcohol, which are found with the lactates in the various humours, and constitute the viscid extracts generally obtained in their analysis. Should this be the case, a much larger proportion of this viscid extract must be contained in the lymph of the absorbents than in the serum.

The secretions which are formed from that portion of the circulating fluid, which is not intended to be conveyed back again into the circulation, vary considerably in their character, though they still retain some of the characters of the fibrin and albumen,

from which they are produced, while the more fluid matter in which they are dissolved contains the salts of the blood, and often its alkali in the same proportion as the blood itself. Professor B. observes, that those secretions, which before their discharge are intended to be applied to some purpose within the body, are always alkaline, while those which are to be carried off as useless to the animal, are all acid, the free acid they contain being the lactic.

Our author now proceeds to notice the cellular texture, and the fluids connected with it. He considers the gelatine obtained by boiling the cellular texture in water, as a product formed during the process, and not as one of its constituent parts; observing that no precipitate resembling that produced by tannin and gelatine, can be obtained from any animal fluid, except from urine after having been boiled sometime with alkali, by which means its animal matter is either entirely or in part converted into gelatine. In adverting to the fat which is found deposited in the cells of the cellular membrane, he remarks that the acid obtained by the distillation of fat, and which has been described by Crell, Thenard, and others as a peculiar acid under the name of sebacic, is, in fact, possessed of all the properties of benzoic acid, except in a few of its external characters, which he apprehends result from the combination of some other products of the distillation, by which both its taste and smell are modified. In detailing what has been done to determine the nature of pus, he observes, that the modes of examination suggested with a view to a correct discrimination of pus from mucus have failed, from the want of correct notions on the subject. The Professor very properly considers as pus, not only the fluid produced by inflammation terminating in an abscess, but also the yellow matter (expectorated after inflammation in the lungs, for example,) formed in the decline of inflammatory action, and without any distinction of parts; both fluids being produced from the coloured blood, which, during inflammation, is propelled into the capillary vessels. As, however, that which is produced in the cellular texture, can only escape by the destruction of the neighbouring parts, he thinks it would be found on a comparative examination to contain more constituent parts, than that which is formed on the surface, and is mixed only with mucus. The investigations of Dr. Pearson on this subject are mentioned with approbation, though our author thinks he had not sufficient experience in these inquiries, to make them altogether satisfactory. Dr. P.'s animal oxyd affords an instance of this, which the Professor states to be merely the viscid extract, obtained in the analysis of most animal substances, and consisting of muriate of soda, alkaline lactate, and some peculiar animal matters.

The next object of the Professor's notice, is the mucous membrane which lines the intestinal canal, and all the reservoirs of the body, with their excretory ducts. The principal characteristic of this membrane is its insolubility in boiling water: it is not, like cellular texture, and serous membrane, converted into gelatine by boiling; and, with the exception of the brain, it is of all parts of the body most easily destroyed by maceration in cold water, or by the action of acids. The mucus with which it is covered, though varying but little in its external characters, yet differs considerably in its chemical properties, according to the nature of the substances with which it is to come in contact. Mucus in its chemical composition is not a solution: it contains a solid matter, which swells in water, and becomes a tough semi-liquid mass, which water does not dissolve. The more fluid portion of mucus is serum, almost deprived, indeed, of its albumen, yet retaining its other constituent parts. Professor B. does not admit the existence of an animal mucus in the fluids of the animal body, distinct from that which covers the mucous membranes. In all his experiments he never found any fluid to which the name could properly be applied, or which agreed in character with mucus as described by Hatchett, Bostock, and others. Fourcroy, also, in his paper on mucus, he observes, has fallen into the error of drawing general and extensive conclusions from very uncertain, and oftentimes incorrect observations; and he has generalized so far as to consider parts of the body having very different chemical and physiological characters, (such as the epidermis, nails, hair, &c.) as nothing but mucus, more or less condensed and hardened. The mucous membrane of the intestinal canal is the only one having a specific character; its dense cellular texture, and muscular coat, having the same chemical character as the same structures in other parts of the body: and the serous membrane or peritoneal covering, as it is commonly called, which envelopes the whole, is fundamentally the same as the cellular texture. The serous fluid with which this membrane is constantly moistened, is chiefly serum, containing only a small portion of its albumen, and depositing crystals of muriate of soda, and the usual viscid animal extract, during evaporation.

Of the fluids employed, more or less, in the digestive process, the saliva comes first to be noticed. Professor B. observes, that it is one of the most aqueous fluids in the body. The white mucous matter suspended in it, he thinks is most probably derived from the mucous membrane of the salivary ducts; but besides this, and the usual salts contained in the serum, it has a peculiar matter which is not coagulated either by boiling, by tannin, or by the subacetate of lead, and which with water forms a liquid frothy solution. How far saliva may contribute to the solution of the food, is yet unknown to us. From the mucus

diffused through the saliva, the tartar which adheres to the teeth is formed. It consists at first merely of darkened mucus, but phosphat of lime is slowly deposited, and the crust which is gradually formed, contains about $\frac{1}{2}$ its weight of mucus.

The facts with which we are supplied by former experimentalists on the nature of the gastric juice are extremely limited: nor does Professor B. make us acquainted with any new ones relatively either to it, or the pancreatic secretion. His examination of the bile, however, has enabled him to correct and extend our knowledge of this important secretion. Notwithstanding the reports of other chemists, he found that it does not contain any resin; that it has the same proportion of alkali and salts as the blood; and that it contains a peculiar matter, which is at first bitter, and afterwards rather sweet to the taste, which possesses characters in common with the fibrin, the colouring matter, and the albumen of the blood, and which forms, with mineral acids, a compound not easily soluble in water. With excess of acid this substance is completely precipitated, and has all the characters of a resin, but the separation of the acid, by a body having a superior affinity (barita for example) restores its original properties unchanged. Like the albumen and fibrin of the blood, it is not precipitated by acetic acid. Its properties vary in different animals, and even in the same animals in different circumstances; and the Professor had opportunities of observing, that its remaining long in the gall bladder, increased its tendency to form a resinous compound in the acids. The substance which has by other experimentalists been considered as albumen, and to enter into the bile as one of its constituent parts, our author thinks he has demonstrated to be merely a portion of the mucus of the gall bladder. The proportion of it is very small, and thick viscid bile does not appear to contain more of it than that which is quite thin.

The account of the process of digestion which follows this account of the chemical properties of the fluids concerned in it, is almost purely historical; and supplies a neat and condensed view of the labours of others, in this important department of physiological enquiry. Our author does not appear to have much faith in the recent speculation of Sir Everard Home relative to the division of the stomach into two portions, by a contraction of its muscular fibres, during the time the digestive process is going forwards: and certainly, the anatomical structure of the stomach is very unfavourable to the hypothesis. The composition of the chyle, for the formation of which the complicated process of digestion is carried on, appears, from all observations, to resemble the blood in every thing but its colour, except that it is much more dilute; but upon what circumstances its change

of colour depends after it is mixed with the blood, is very obscure—though it is probably effected, in great measure, by the atmospheric air to which it is exposed in the lungs.

In proceeding to consider the composition of the bony part of the animal structure, Dr. B. manifests a pardonable anxiety in asserting the claims of his countryman Gahn, to the honour of having first discovered the existence of the phosphat of lime in bones, from which they derive their firmness and solidity. In addition to this, however, the Professor informs us, that he has discovered, by a careful and minute analysis, that a human bone contains also fluat of lime and phosphat of magnesia; and he has satisfied himself that the sulphat of lime, which is found in the residuum after combustion, does not belong to bone in its living state. He estimates the proportion of cartilage at $\frac{1}{3}$, but it is less in the teeth, and in the enamel it is altogether wanting. The combustible matter in the enamel, he estimates at only 2 per cent, while Pepys states it at 16, and Fourcroy and Vauquelin at 27. The bone of the ox contains the same constituents, and nearly in the same proportion as that of man. The cartilage of bones is converted into gelatine by boiling, and it may be extracted in this form almost entirely by the use of Papin's digester. The marrow Professor B. considers as precisely similar to the fat in other parts of the body, any apparent difference being attributable to the fluids proper to the membrane in which it is enclosed. The cartilage, properly so called, is exactly the same with that which enters into the composition of bone, and, like it, is converted into gelatine by boiling in water. The sinovia appears to be almost entirely serum, but still retaining a portion of fibrin which coagulates in the open air.

In his experiments to determine the nature of the muscular part of animals, the Professor found that it included about $\frac{1}{4}$ its weight of a fluid containing a free acid, and affording the usual viscid extract consisting of lactic acid, alcaline lactate, muriate of soda and animal matter. This extract, however, he does not consider as a constituent part of flesh, but rather as matter in a state of decay, either already absorbed, or ready to be taken up by the absorbents for the purpose of being removed from the system. The solid muscular fibre itself has the same properties as fibrin; the whole of it being soluble in acetic acid, except the cellular texture, nerves and blood-vessels, and undergoing the same changes by boiling. The tendons and aponeuroses have fundamentally the same composition as the cellular texture and cartilage. The sclerotica, choroidea, and corner of the eye are all converted into gelatine by boiling water; but the black colouring matter spread over the inner surface of the choroid, is insoluble in water at any temperature, and in acids;

but caustic alkali dissolves it, and it is precipitated by acids, the colour being rendered somewhat paler. It burns like vegetable matter, and leaves the same ferrugineous ashes, as the colouring matter of the blood, from which it is most probably formed. The iris has all the chemical characters of muscle. Of the humours of the eye, the aqueous and vitreous resemble the fluid secreted by mucous membranes, only they are quite colourless; the chrystalline lens, however, is as remarkable in its composition as in its texture, which is well known to increase in density from the circumference to the centre. It has been asserted, both by Fourcroy and Chenevix to contain both albumen and gelatine, but Professor B. in his examination of it, found neither of these substances. It is almost completely soluble in water, and the solution coagulates on boiling, but the coagulated mass has no resemblance to albumen; it is gritty and opaque like the colouring matter of the blood, and like it is also easily dissolved in acetic acid after coagulation. The coagulation is a pure white, and leaves a small quantity of ferrugineous ashes after combustion, so that it seems to differ from the colouring matter of the blood, only by its want of colour, but the attempts to impart colour to it, by different modifications of the phosphat of iron have been unsuccessful. Less aqueous than the blood, it appears to form the boundary between the fluids and the solid matter of the animal body. When analysed, it affords a portion of acidulous extract. Its structure, therefore, cannot be considered in any degree muscular. The texture of the epidermis is peculiar, since it is not dissolved by long boiling in water, but is soluble both in the caustic alkalies and acids; in most of its chemical characters it resembles the hair and the nails. The experiments on the matter of transpiration though very numerous, have been more directed to ascertain its quantity, than its chemical composition; it is known, however, to be always acid; and Professor B. found it to contain muriate of soda, and to exhibit marks of the usual viscid extract, as well as of matters insoluble after spontaneous evaporation, and which had the smell of albumen when burnt. The nails appear to be composed of the same matter as the epidermis.

Scarcely any portion of animal matter has been more frequently the subject of chemical examination than the urine, and for reasons sufficiently obvious; since a knowledge of its nature might be expected to throw some light upon one of the most painful of human maladies. After a brief and very candid notice of what has been accomplished by others, the Professor proceeds to state what has been done by himself on this subject. He has ascertained that the free acid in urine, is not as has been supposed by others, either the acetic or phosphoric acids, but consists of the lactic and uric acids. In the phosphat of lime,

which is held in solution by their agency, he found, as in the bone, a portion of fluato of lime; and he supposes, from a comparison with the blood, that, in the formation of urine, a portion of the constituent parts of the blood are oxydated in the kidneys; by which several alkalies, earths, and acids are produced, which either did not exist in the blood at all, or only in very minute quantity. The different sediments deposited during the cooling of urine, Professor B. found to be either simply the mucus of the bladder, which is always present, partly suspended and partly dissolved, or a combination of this mucus with the uric acid: but it does not contain any earthy phosphates—though these are frequently precipitated, from the want of a sufficient quantity of acid to retain them in solution. The urea, such as is described by chemists, Professor B. finds to be a compound of the urea properly so called, and several deliquescent substances, which had not been separated from it before. In its pure state, it is destitute of colour, and forms prismatic chrystals resembling nitre, but it is rather intimately united with the lactic acid, lactate of ammonia, and the animal matter which always accompanies them, and it is these substances, which, combined with the urea, give to the urine its colour. This animal matter is easily dissolved both in alcohol and in water, and Professor B. supposes it is this substance, and not albumen which occasions the precipitate with tannin. We know that albumen is often present in urine in a state of disease, and may be precipitated by corrosive sublimate; but there is also another peculiar substance thrown down by it, which is not soluble in alcohol, but which is one of the animal substances always found to accompany the lactic acids and its salts. It is not precipitated from healthy urine so long as it contains free acid; and the absence of acid, the Professor supposes, may be the cause of the precipitate which corrosive sublimate occasions in the urine of persons ill of fever. In addition to these substances which have been overlooked hitherto, our author has found silicia also in urine, and he thinks it probable it is contained in all other fluids of the body though in very small quantity. The addition made to our knowledge of diseased urine in this memoir is not considerable.

Although milk has been the subject of examination by many eminent chemists, the Professor found, on directing his attention to it, that some facts, relative to its composition, had been misstated, and others overlooked. In the formation of butter, he ascertained that air is always absorbed, and never evolved, except when fermentation has previously commenced, in which case carbonic acid is disengaged. He found, too, that the caseous matter is dissolved, so as to form a clear solution. He

has proved, moreover, that milk does not contain any gelatine, and that the extractive matter which gives a brown colour to the sugar of milk is the same which accompanies the lactates wherever they are found. Finally, after a careful examination of the lactates, he has satisfied himself that the acid they contain is not the acetic or any other vegetable acid, as has been asserted by some of the most eminent French chemists (among whom are Fourcroy and Vauquelin) but the peculiar acid found in the animal body to which the name of lactic acid has been assigned; and he has thus, he observes, with honest exultation, restored to his illustrious countryman Scheele, 'the singular honour of never having advanced an erroneous statement relating to the science of chemistry.'

We must now close our account of this very able and perspicuous essay—and we do it with the less reluctance because we feel confident, that those of our readers who have any pleasure in the science to which it relates, will be anxious to peruse it for themselves. It seems scarcely necessary to add, that it will afford us very sincere pleasure to learn, that the success of this little volume has been such, as to induce the amiable translator to make many other productions of Swedish literature accessible to the English reader.

Art. IV. *A Discourse on Parochial Communion*; in which the respective duties of Minister and People are deduced from scripture, from the acknowledged principles of episcopacy, from the practice and discipline of the primitive Church, and from the laws of England. By the Rev. Thomas Sikes, A. M. Vicar of Guilsborough. 8vo. pp. 415. Rivingtons. 1812.

THE opinions of men resemble their modes of dress, as well in the absurdity which they often betray, as in the fluctuations to which they are liable. While a particular fashion prevails, whatever be its absurdity, it is little observed; but he who retains it after it has fallen into disuse, attracts attention, and becomes an object of curiosity. In like manner, the most silly or irrational doctrine may be embraced without exciting surprise or censure while it is in vogue, but should any person, after it has been exploded, hold it up as a part of his creed, and inveigh against those who may reject it, his practice must afford fit matter for public amusement and diversion. Having met with a singular specimen of these restorers and improvers of obsolete fancies in the person of the Rev. Thomas Sikes, it occurred to us that it might gratify our readers to lay before them an abstract of his doctrines and reasonings, as they are set forth in this "Discourse on parochial Communion."

The subject of the Church as 'a society invested with authority from Jesus Christ to regulate all the affairs of religion,' this gentleman thinks 'is little regarded.' And as 'the present miserable and distracted state of our Church' is owing to this lamentable dulness of perception, he kindly undertakes to remove it,---after earnestly wishing, and with much propriety, 'that the task had fallen into abler hands.'

In a preliminary chapter, he begins his discourse by recurring to the nature of the Church. The power of the Church, it seems, which is purely spiritual, resides in the bishops; and, unlike their secular authority, which is adventitious and may be lost, arises from their character; being derived in a direct line through the channel of ordination from Jesus Christ. If the proof of such a succession be wanting, Mr. Sikes is quite confident the succession itself has never been interrupted. 'The bishop's title to apostolic authority is a *temporal* title to a *spiritual* inheritance.' The unbroken succession of the priesthood is an important doctrine of the Romish Church, which, though refuted by Chillingworth,* Mr. Sikes cannot bring himself to abandon; and he even deems those who reject it, on a par with infidels. Perhaps his attachment to this must be attributed to his holding another tenet of the Roman Catholics---that 'the clergy alone constitute the Church.'

As 'the first step toward establishing the duty of parochial communion' is 'to establish beyond controversy the authority of the bishop' to exact submission 'in all spiritual matters from every Christian residing in his diocese,' Mr. Sikes, in the first chapter of his discourse, which he divides into two parts, treats of 'the spiritual and temporal power of episcopacy.' It is an article of the creed, he says, to believe in the Church, which is 'a society consisting of apostolical governors, and such as to hold communion with them in the word and sacraments.' In Mr. Sikes's style 'apostolical governors' signifies the clergy, particularly the bishops of the English Church. Here is another of the worst doctrines of the Church of Rome in her worst days. The attributes of *the* Church, from which the greater part of Christians of all nations are excluded by our author, are unity, holiness, universality and derivation from the apostles. Of the Christian Church, which we know was not constituted until after our Lord's ascension, Mr. Sikes informs us 'Christ was, on earth, the first bishop.' The first bishop ordained the twelve in the sense we now use that word: 'He appointed them to assist him in the work of the ministry, and gave them a right of maintenance.' 'The stewardship and dispensation of the sa-

* Religion of Protest. Part I. Chap. 2.

craments were vested in them alone.' Our author tells us, that Christ divided the world into provinces, assigning to each of the twelve his sphere of authority, and that 'they were solemnly inaugurated into their government by our Lord,' and received 'the investiture of spiritual power.' To all this was added 'the power of amplifying their means of governing:' 'they transferred part of their work upon certain helpers called deacons.' There is no particular account in scripture of the exact gradation of priests, deacons, presbyters, elders, and bishops: and these names are indiscriminately bestowed on the same persons. Mr. Sikes, however, thinks it unquestionable that there was a gradation of power and authority. 'Timothy, it is plain, had that authority in the Church of Ephesus, which our bishops now challenge in the Church of this country.' And the world being parcelled out, among the apostles, as already noticed, Mr. Sikes is of opinion that St. James was appointed to the bishoprick of Jerusalem; while St. Peter was bishop of Antioch, and St. Paul of Achaia.

The apostles as such had no successors; but then there can be no doubt but that bishops derived from them 'an eminent jurisdiction over Churches, and the inferior order of ministers, the power of imposing hands in ordination and confirmation, appointing canons and ceremonies, and of censuring offenders.' This primitive government was established in this country on the first introduction of Christianity.

With their spiritual authority, derived from the apostles, the bishops, in this country, unite certain temporal powers which they receive from the state, in consideration of the great advantages that Christianity affords to society. Mr. Sikes is at great pains to show that, while it is lawful for these spiritual rulers to accept of the greatest secular dignities, they cannot impart any of their sacred authority to laics. The Church is independent of the kingdom of this world; which ought not therefore to interfere with her jurisdiction. In consequence of maintaining the independence of the Church on secular power, our author falls into great perplexity. He denies the King's supremacy in ecclesiastical matters; and thus expounds the doctrine of the English Church on this head:

'The State has a temporal cognizance of all temporal affairs: that is, the former has a right of passing what laws it pleases, and of punishing with civil pains and penalties, persons or societies who violate those laws. The latter has the right of doing similar acts in a spiritual manner, that is, of declaring the will of God, and of censuring evil doers ecclesiastically. The State hath authority *circa sacra*, as some express it, but not *in sacris*; it may compel spiritual men to keep to their duty, but cannot interfere with them in the discharge of their sacred office. The Church may compel and restrain, by spiritual

means, all Christians of every nation, and if obstinately contumacious against the sacred authority of Christ, she may expel them the society of Christians, as civil governments may banish from their country the seditious and rebellious.'

This may be obvious to Mr. Sikes's apprehension, but to us it is unintelligible. Having forgotten what he had written in the beginning of this chapter, Mr. Sikes says 'it is foreign to the institution of the Church to be invested with secular power.' 'It is impossible for bishops or clergy to perform their duty in its full extent.' It is of importance to remark the serious imputation on the clergy involved in this sentence. On the whole, Mr. Sikes wishes that the power of the state in religious affairs were circumscribed.

From the spiritual and secular authority of episcopacy, our author proceeds, in the second chapter, to treat of Church unity and schism. Almost in the beginning he gives the following paraphrase of Ephesians, iv. 8-16, to which we request our readers to turn.

'In other words, our Lord's method of preserving unity in his Church, and of securing it from false doctrine was this: He formed it into a society with proper governors and pastors; that each member, not thinking of himself more highly than he ought to think (for we are all members one of another in Christ) might "do his own duty" obeying and submitting to them who are appointed to govern.'

The most essential part of the Church union is submission to its rulers; and schism, by consequence, consists chiefly in not obeying the Bishop of the diocese, whether by actual separation from the established Church, or by disregarding ecclesiastical canons. The schismatics within the Church are 'those who are styled evangelical or gospel preachers,' and those without the Church consist of dissenters in general. It is against the former that Mr. Sikes inveighs with the greatest bitterness, while he excludes both from the hope of God's final approbation. Had this most uncharitable vicar lived in the first age of the Christian Church, he would certainly have been himself guilty of schism to no small extent, since he seems to be actuated by a spirit essentially repugnant to that principle which unites together the members of Christ's mystical body. Want of submission to the bishop, is a sin which our author ranks with drunkenness and adultery; and which he says merits the same opposition from Christians as any other gross immorality. It seems, indeed, doubtful whether it should not be more severely persecuted; 'to hear the Church—to submit to spiritual rulers,' according to Mr. Sikes, being 'gospel obedience.' Many pages are employed in tracing the history of schism from Cain, through Corah, down to the converts at Corinth; from all which it appears that schism is closely allied to treason and rebellion.

The third chapter of this work consists of a parrallel between ecclesiastical and civil government. Here Mr. Sikes discovers great penetration in detecting remote analogies. All government is divine. It is not, as moderns foolishly imagine, the creature of the people.

‘Since no individual possesses power over his *own* life, it is impossible that he can transfer it to another. And if the power of life never belonged to the individuals of a community, it is evident, that the aggregate never could enjoy it; for the mere circumstance of aggregation can create no new privilege, it can only shew the sum of individual privileges. So the greatest majorities possible can no more invest any man with the power over his life, than the lowest individual which composes it;—for the sword of Justice is borne, we are expressly told (Rom. xiii.) by the *Minister of God*, not by the *servant of the people*. Hence it is, that the lawful Princes are called in the sacred scriptures “the Lord’s Anointed,” and the King’s Majesty is styled “Sacred!”

Simple monarchy by uninterrupted hereditary succession is, in Mr. Sikes’s view, the only legitimate form of civil government; from which it is easy to determine with what feelings he regards the British government, and the provision made by our ancestors by which the succession to the crown was turned from the direct line and settled in the reigning family. Now ‘the government of the Church is purely monarchical’ by an uninterrupted succession of ‘spiritual princes or Bishops.’ ‘If the Church of Christ,’ says he, ‘be a kingdom, it must have a king, who, to be a lawful one, must succeed in a right line from the founder of the kingdom.’ The first division of the world into spiritual kingdoms was effected under the immediate direction of Christ; and the apostles sent others to succeed them on their spiritual thrones. The Church, then, thus divided among an indefinite number of spiritual princes is not ‘a republic,’ nor a democracy, but a kingdom of several principalities. If, because the Christian Church is called a Kingdom, the Romanists contend that there should be but one sovereign, as Mr. Sikes contends there should be many, our author is ready with the following spirited and conclusive reply.

‘We might as well contend for one universal head of God’s temporal kingdom; for one universal Bishop is just as unreasonable a fiction, as one universal King. The truth is, that as God apportions to several heads or princes, the *civil* government of the world, so has our Lord assigned to divers spiritual Princes or Bishops, the *ecclesiastical* government of the world.’

In the outset of the fourth chapter, ‘Of the right of the people to choose the pastor’ the following extraordinary passage occurs.

‘The consent of *every* individual in the world cannot invest the civil governor with the power of life and death; because this power never resided in *any*, therefore not in *all*, of those individuals, for aggregation cannot create it. The power of spiritual life and death (so far as it is included in the power of admitting men into a *state* of salvation, or excluding them from it) never yet resided in the people; nor can they, even by universal consent, turn the keys of the Kingdom of Heaven themselves, or depute representatives to do it.’

That every Christian is at liberty to attach himself to the pastor of his choice, is a notion that puts Mr. Sikes into a perfect rage; whether as adopted by dissenters who maintain the right of electing their own teachers, or by Churchmen who frequent the clergymen by whom they are likely to be the most edified. He is the most violent against the latter. The people, he contends, were never allowed, in any sound part of the Christian Church, the right of choosing a pastor. The Almighty always appointed the *sacrificer* as well as the *sacrifice*. ‘We read of Melchisedec the priest of the most High God.’ ‘The people of Israel were apportioned in regular divisions; each being committed to its respective pastor.’ He affirms, what we know is contrary to fact, ‘that among the patrons of that doctrine the *actual* choice of pastors never descends to the people.’ In Mr. Sikes’s view the bishops, who, it is to be observed, are appointed by the king, derive their authority from Jesus Christ, and parcel out, according to their wisdom, the cures among the inferior clergy; that is, license those who are presented to livings by individuals or corporate bodies. Although all this may be very expedient and beneficial, it must be confessed there appears nothing supernatural in the King appointing to certain sees what clergyman he may think fit, nor in patrons bestowing vacant livings on their friends or acquaintance. In all these transactions the finger of God is no more apparent than in popular elections of dissenting ministers. Forgetting that every man must give an account of himself to God, Mr. Sikes contends there is no analogy between a man’s choosing a physician or a lawyer and addicting himself to a religious teacher. The terms employed to describe the functions of the clergy seem to our author incompatible with popular election. For example.

“‘Son of Man,’ says the Almighty to his servant Ezekiel, “I send thee to a rebellious nation, that hath rebelled against me:—they are impudent children and stiff-hearted. And thou, Son of Man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions:—be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.” Ezek. ii. Now suppose the Prophet, a Prophet

upon the conventicle plan, what absurdity will Ezekiel speak! The Almighty sends his Prophet to a rebellious nation; but it seems, the Prophet cannot come, unless the rebels choose it. This, say they, is the ordinance of God, that Christian people shall not have a Prophet imposed upon them, without the people's call; they have a right at least of leaving him to prophesy to the walls, if they like him not. According to this doctrine, the Prophet should have had a conciliatory proviso added to his prophetic mission: Son of Man, I send thee to my rebellious people, if, peradventure, they will choose to acknowledge thee. But the Prophet is ordered to preach to them, whether they will hear, or whether they will forbear; whether these impudent children will regard what he says or not.'

This there is no doubt appeared very witty and very cogent to Mr. Sikes. But the misfortune is, that it applies equally to all orders of the clergy of the English Church, since they, too, receive their benefices from those to whom it is their duty to announce the will of God. The following argument, founded on the phrase "ministers of the New Testament," will be thought equally original and no less convincing.

'Now the administrator of a will is appointed for the purposes of seeing that the conditions of the will are complied with, and that the benefits are rightly dispensed; and standing between the two parties he has no interest, from the nature of his situation, to tempt him to an unfaithful discharge of his office. But make him depend upon the legatees, both for his appointment and his reward, and a wide door is opened to corrupt conduct. Besides, if I can make any one I please, the executors of another's will, it plainly amounts to nearly the same thing, as if I had the administration of the will in my own hands; the mere appointment of another, is, while the power of dismissal rests in my hands nought but an empty form. And in such a case, is it probable that men will stand upon conditions? The performance of conditions is always with a view to the attainment of some end, not to be obtained without them. If they can command the end, without the performance of the conditions, will they not do it? But when a man makes his will, does he leave his administrators to be chosen by his survivors: by those very persons upon whom he would impose conditions? By such an act as this, the testament would in fact become nugatory, its conditions be virtually annulled, and the beneficial interests distributed at the will of others. In fact, the testament would cease to be the will of the testator, and would become the will of the legatees. And can we imagine that our Blessed Lord would constitute such ministers of his testament; or that the Apostle should call them "*able* Ministers?" We see then the force of the language used by the inspired writer, when he styles the Christian Priesthood, Ministers of Christ's Testament; and how plainly it precludes the people from choosing or rejecting for themselves.'

He thus winds up the argument:

'The argument resulting from these places will stand thus. As

the sheaves or the vines cannot choose their reaper or dresser; nor the flock their shepherd, so in God's husbandry and harvest, it is he alone who sends forth labourers and shepherds. As children have no power to choose their parents, so the people have none to appoint their spiritual Fathers.'

In the practice of the popular election of ministers it should seem there are innumerable mischiefs. It puts an end to government—subverts discipline—has an affinity to the practice of the Romanists in choosing their confessor,—generates contentions—and, to crown all, 'by the right of choosing what guide in religion he pleases, a man may be said to purchase both his *credenda* and *agenda*.'—In the two following sentences Mr. Sikes appears to our apprehension to contradict himself, and represents the English Church as not the true Church.

'The true Church from its very commencement to the present day, has denied to the laity any right of interference in spiritual discipline.'—'It appears [says he, speaking of the English Church] that the people, so far from having no voice at all, in the appointment of the clergy, have, in fact, almost the whole of it to themselves.'

In the fifth chapter Mr. Sikes combats the notion that religious teachers may minister to whom they please. 'The Church is an army in which every officer has his own station. 'The extent of a man's cure of souls is determined by the bishop; the parochial clergy being his deputies, whom he has a right of employing in the Church, as he judges will best conduce to the welfare of the Christian Society.' This is Mr. Sikes's theory—which every body knows is notoriously contrary to fact. For preaching in another's cure, it seems, there is no extraordinary commission, and the ordinary commission by no means justifies such a practice. Indeed it is downright intrusion and robbery. Whitfield's arrogance, in saying, "I will preach any where, all the world is my parish," equalled that of the Pope who pretends to authority and jurisdiction over the whole earth. In institution, 'the parish congregation is formally given to the pastor, by divine authority, as a man receives his wife from the hands of the minister of Christ.' Now to preach in this parish or to the inhabitants of it, 'is an infidelity to the great head of the Church; and destroys the connexion between the Heavenly Spouse and his Church.'

'The clergy,' he continues, 'from the Bishop to the lowest Pastor, stand in Christ's stead (that is, as his vicarial agents) in all religious acts whatever; and thus, as Christ himself is primarily the spouse of the Church, so are the clergy in a vicarial way: not of the Universal Church, as Jesus Christ by his omnipotence, truly is; but of those particular portions of the Universal Church, to which, by his prime authority, they are lawfully united; this authority, descending to the inferior Pastors through the Bishops.'

Then, again, the incumbent's 'temporal rights' are 'seriously injured by intruding teachers.'

'The incumbent, for his maintenance and encouragement, has a right to the manse, oblations, and tithes; he has a right to the benefice and *all* its appurtenances by law. And what better right has an obtruding Minister, to his brother's oblations, his voluntary offerings, than to his manse or his tithes? Voluntary oblations, indeed, cannot, from the nature of the thing, so easily be subjected to a legal determination, as a stated payment. But this circumstance does not at all invalidate the incumbent's *right* to them, whatever they *may* be. So that he who, intruding upon the congregation of another, receives gifts and payments, upon the score of his spiritual labours among them, defrauds the lawful Pastor of that which by the laws of God and man are his proper due.'

Mr. Sikes writes without any fear of consequences. 'It is,' he contends, 'fraud, robbery, rapine,' in dissenting or other ministers who have not been inducted to a living, to receive the voluntary contributions of their hearers. Now as the Presbyterian clergy are in Scotland the lawful ministers of all the parishes of that kingdom, the consequence from our author's premises is unavoidable, that the episcopal clergy of Scotland are thieves, robbers, and plunderers. Of all religious teachers, however, 'those who are called evangelical or gospel preachers,' are the most obnoxious to Mr. Sikes. He styles them 'the irregular Clergy,' and accuses them of the high crime of drawing sheep from other men's flocks, and preaching in parishes not their own.—The evils of this practice which our author combats, are of the same nature (but much more aggravated) as those of the popular election of ministers.

The next chapter of this discourse is 'of the episcopal licence, considered as defining the nature and extent of the ministerial commission in the Church of England:' and in the following and concluding chapter our author proceeds 'to take a view of the subject of parochial communion.' 'In scripture,' he says, 'we do not find a direct injunction for the mode of parochial subdivision;' but the commonwealth of Israel being encamped in four divisions, the Levites 'lodged among them and took charge of them, as of their several parishes.' Notwithstanding its repugnance to historical verity, he affirms, 'parishing Christians' 'must be considered as the Bishop's act and deed.' His notions of Church communion may be gathered from the following sentences worthy of the middle ages. 'The Church is a society united to God and to one another. The former union is affected by a junction with those persons who are invested with the authority of God.' He adds, 'as a Christian cannot unite himself to any congregation he may choose, so neither can he withdraw himself from his proper congregation with which he has been assorted by ecclesiastical authority.'

The conclusion is, that nothing can justify a person in leaving his parish Church: it 'is apostacy from Christ;'---and therefore, as their adversaries pretended, the Reformers were schismatics and apostates.

But it is quite time to have done with Mr. Sikes. His heavy absurdity, feeble bigotry, and confident ignorance, have been sufficiently obvious in the foregoing abstract of his discourse. The narrow, illiberal, and schismatical spirit that he discovers, must excite the abhorrence of all enlightened and benevolent Christians; while his clumsy and malevolent attempts (pp. 133, 135.) to bring into doubt the *honesty* and *piety* of Baxter, consign him to lasting ridicule and contempt. The vulgarity of his mind sufficiently appears in his abuse of clergymen and dissenters; in his extravagant charges of insubordination to Government, of fraud, rapine, spiritual adultery and fornication, and we know not what. In his notions of the Church he evidently symbolizes with the Romanists, and he hesitates not to promulge political doctrines directly hostile to the fundamental principles of the British government. 'Evangelical preachers,' as well as dissenters, have great reason to rejoice in the hatred of a man, whose friendship would be as severe a reproach as any they could well sustain.

Art. V. *Studies in History; containing the History of Greece, from its earliest period to its final subjugation by the Romans; in a series of Essays, accompanied with Reflections, References to original Authorities, and Historical Exercises for Youth.* By Thomas Morell. Vol. I. 8vo. pp. 382. Gale and Co. 1813.

AS history is a species of reading more extensively agreeable, perhaps, than any other, it is to be lamented that the greater number of the popular works of this class betray such a criminal neglect of correct moral and religious principles. Some of the most eminent historians have been avowedly hostile to the Christian institution; others have endeavoured secretly to undermine it; and even those who professedly hold it in esteem and reverence, have too frequently, in their judgement of events and estimate of characters, proceeded in direct opposition to its plainest decisions. The perusal of the last description of writers, especially, tends to generate in youthful minds a train of sentiments and feelings exceedingly hostile to evangelical religion,---and imperceptibly leads them to approve and admire qualities and actions which the scripture severely reprobates.

This mischievous tendency, which so many good men have regretted, it is Mr. Morell's design in the present work to counteract, and at the same time to make history the direct 'vehicle of religious instruction.' The plan which he has

chosen for these purposes, is to abridge the space usually allotted to military achievements and political disquisitions; to turn the light of Christianity upon the characters and events of antiquity; and to divide the narrative into small portions, called *essays*, adding to each of them nearly an equal portion of such moral and religious reflections, as the events under consideration seemed to suggest to a pious mind.

It will doubtless occur as an objection to such an undertaking, that the reflections extending, as they can hardly fail to do, to a very disproportionate length, must of necessity interrupt the course of the narration, and consequently lessen its interest. History is a species of writing perfectly distinct from a sermon or a moral lecture. Instead of bringing his own remarks obtrusively forward, it is the business of the historian, it will be said, so to relate his story, so to connect causes and effects, so to trace events to their springs and follow them in their consequences, as that the appropriate reflections may spontaneously arise in the reader's mind. An author mistakes the nature of his province when, at every turn, he indulges in trite or prolix observations. Even Tacitus, whose reflections have such depth and originality, has not escaped censure; and Robertson has been thought by very great judges, at least in the earlier part of his works, to indulge too freely in disquisitions but loosely connected with the business before him. Now, as the present volume contains in the narration, perhaps, more than the ordinary quantity of remark, the additional reflections, it may be urged, are out of place, and serve only to clog the reader in his progress.

To observations of this nature it may be sufficient to reply, that Mr. Morell professedly combines the functions of the historian and the moralist; that with him history is but the means, and moral improvement the end; and that he writes for those in early life, who are little capable of making reflections themselves, and whose conclusions from past events are more likely, perhaps, to be erroneous than correct. It seems to us, therefore, that the present work may be of great use. The facts that form the basis of the narrative are judiciously selected, and related in a manner concise, clear, lively, and interesting. In estimating the qualities and actions of the agents in the scenes that he describes, Mr. Morell's decisions are strictly accordant with the purest Christian principles. The reflections added to each of the essays, are appropriate and correct, and breathe a spirit of exalted piety and enlarged benevolence. Parents and teachers of youth are under great obligations to this well-informed and Christian writer, for enabling them to put into the hands of their children and pupils, a work from which they will derive accurate and interesting historical information, and at the same

time learn to judge with propriety of events and characters, and imbibe sound principles of justice, benevolence, and piety.

Two or three extracts will bring our readers tolerably well acquainted with the performance which we here recommend to their attention. The following is our author's account of the battle of Marathon. After detailing the progress of the Persians, he thus proceeds :

‘ In the mean time, the Athenians were not inactive. They applied to the Lacedæmonians for assistance, who immediately perceived that the danger was common, and therefore called for united and prompt relief. Forgetting their former jealousies, they promised, with the utmost readiness, all their military strength to defend the liberties of Greece ; but, at the same time, informed the Athenian ambassadors, that an established ancient custom of their country would prevent their troops from marching, till the full of the moon, which was yet five days distant. No time was to be lost. Desperate as it appeared, the Athenians had no alternative, but to meet the overwhelming forces of Persia, without any foreign aid, except that of their faithful allies, the Platæans, who sent one thousand warriors to share with nine thousand Athenians, in the labours and honours of the perilous contest. The number of armed slaves that were probably added to these ten thousand freemen, is not known. Ten generals were elected from amongst their most distinguished officers, each of whom in rotation was to command the whole army for a day. Amongst these were Miltiades, Themistocles, and Aristides, names most familiar to the ear of every one, who is conversant with Grecian history. Contrary to the ordinary feelings and practise of men entrusted with power, and that narrow spirit of rivalry that is too commonly seen in such characters, these joint commanders acted together with the utmost harmony and confidence, “ in honour preferring one another.” The genius of Miltiades was well known to them. His great military talents had been put to the test in former years, when he was the governor of a Greek colony, settled at Cardia in Thrace, and proved most successful. A common sense of danger, as well as the true spirit of patriotism, induced the other nine commanders to give up their several days of authority to Miltiades, as the more experienced general, and sacrifice their private ambition for the general good. To the honour of Aristides it should be recorded, that he set the example in this act of disinterested patriotism.

‘ Miltiades knew the character of the enemy, and their peculiar mode of warfare. He knew also the invincible bravery of the army under his command, and resolved, notwithstanding the great disparity of numbers, to risk a battle, on which were suspended the liberties of Greece. Though the native historians of Greece, who were familiar with the spot, on which this great battle was fought, and wrote for the instruction of the immediate descendants of those who conquered or expired on the plains of Marathon, might deem it necessary to enter into minute detail ; to describe, with topographical accuracy, the exact situation of both armies, their various

evolutions, with their modes of attack and defence; and to calculate the numbers killed or wounded on that memorable day—it cannot be deemed necessary to imitate the example of many modern historians, in collecting from these ancient records the sad recital, and dwelling upon it with melancholy pleasure. However sacred the cause in which this select band of patriots had embarked, and however laudable their efforts to defend their threatened liberties and lives, Christianity forbids us to exhibit such scenes of carnage and desolation in a prominent, and much less in a winning, form. Suffice it to say, in brief, that the contest was long and sanguinary; the bravery of the Athenians and Platæans unparalleled; and their ultimate victory decisive and complete. The Persian army fled to their ships with precipitation, leaving their camp, with all its rich stores, to the conquerors. The immense spoil found there was entrusted to Aristides, who had already acquired a high reputation for integrity, and who faithfully discharged the trust. In this battle the banished tyrant of Athens was slain, who had been the principal instigator of the war. The Lacedæmonian auxiliaries arrived on the following day, and, though mortified that they had no share in the honours of the day, pronounced the highest eulogium on the valour and patriotism of the Athenians.’ pp. 109—111.

Some of his reflections on this event are as follows :

‘ The circumstances and issue of the battle of Marathon, forcibly remind us of that scriptural truth, “ the race is not always to the swift, nor the battle to the strong.” Events cannot be determined by outward appearances or probabilities. They are frequently such as to baffle all human conjecture, and cut off at once the most sanguine hopes of man. Who that had seen the little band of Greeks, drawn up in battle array against the numerous legions of Persia, if he judged by ordinary rules, would not have confidently anticipated the annihilation of the Grecian army? However brave, however desperate it might be, it could scarcely be considered any other than the “ forlorn hope” of Greece. But the result, which has been stated, proved that a mere handful of freemen is more than equal to many myriads of slaves, and that, if liberty smile upon a country, it transforms every individual of that country into an invincible hero; whilst the absence of this blessing is of itself sufficient, so unnerve the arm—to depress the mind—“ to make cowards of us all.”’ pp. 112, 113.

None of the Greeks is more a favourite with our author than Aristides.

‘ He was of comparatively mean extraction; his parents were in low circumstances; his early advantages were few and exceedingly limited. The talents he discovered in youth were not brilliant, but sterling. The qualities in which he excelled were chiefly moral and intellectual; such as were calculated rather to win the esteem and confidence of the discerning, than to gain the applause of the multitude. Modest and retiring in his natural disposition, he avoided public notice as far as possible; but, when duty urged, he did not

shrink back from the most difficult or invidious task ; firmly resolved on all occasions to administer justice, both to friends and foes, with the most rigid impartiality. In the most trifling, as well as in the most important concerns he adhered inflexibly to truth, nor could he be induced either by threats or promises, by flatteries or rewards, to swerve from it. He was no less wise and brave than Themistocles, but his wisdom partook less of cunning, and his bravery was less vehement and boisterous than that of his political rival. He possessed a remarkable calmness of temper, which attended him through life, amidst all its diversified scenes. He combined the most rigid integrity of principle and conduct, with habitual suavity of manners—the most heroic courage, with calm deliberation—an ingenuous boldness of character, with unassuming modesty.’ pp. 161, 162.

‘ The predominant virtue of Aristides, which acquired him the unlimited confidence both of the Athenians and all the other Grecian states—and, in consequence of which, he was honoured with the title of “ *the Just* ”—was unimpeachable integrity. This admirable quality, so necessary both in private and public life, was frequently put to the severest test during his administration, and, in every instance, proved genuine and invincible. After the battle of Marathon the spoils of the Persian camp were entrusted to his care, previously to their distribution amongst the conquerors ; a charge which he executed with the utmost fidelity. When it became necessary, during the progress of the war, to levy a tax upon all the Grecian republics, that they might contribute, in equal proportions, to its support, Aristides was chosen, by common consent, as the only individual in Greece to whom they could safely commit so difficult and delicate a task.’ p. 162.

‘ It was to be expected that this unyielding disposition, opposed as it was to the growing corruptions of the times, would procure him many enemies. Themistocles, especially, hated him, both on account of the high reputation he had acquired, and the severity with which he had frequently reprovèd his dishonest artifices. Nor could he rest till the faction opposed to Aristides, acquired so much strength, as to produce his banishment by the *Ostracism*.’ p. 163.

‘ When Themistocles became the object of suspicion and envy, (as was stated in the preceding essay,) Aristides was far from wishing to retaliate on his fallen rival the injuries he had received from him. Instead of joining with these adversaries of Themistocles, who accused him of capital crimes, he pleaded his cause, and endeavoured to avert the storm of popular indignation from him. Though unsuccessful in this generous design, he sympathized with him in his distresses and persecutions, which he ever considered most unjust. His old age was occupied with instructing in the principles of government, and training up for public life, those youths who were most promising ; and to whom, he foresaw, the future direction of the republic would be committed. Amongst these, Cimon, the son of Miltiades, was the most distinguished—a pupil worthy of such a master ! To him, Aristides was most affectionately attached, as a father to his son ; nor was his paternal tenderness ill repaid, for that amiable youth honoured and cherished his preceptor in his declining

years, and, after his death, paid the highest respect to his memory. Aristides is almost the only celebrated Athenian who died in peace and honour, having retained, to the latest moment of life, the confidence, esteem, and gratitude of his unstable countrymen.' pp. 165, 166.

We can only add a part of the reflections made on this great man.

'Seldom is it the gratifying task of the Christian historian, to exhibit to mankind a character so richly fraught with, what may be almost denominated, *Christian graces*, as that of the virtuous Aristides. He may be justly considered one of the brightest constellations of the heathen world—a constellation of moral excellence, whose mild radiance was the more visible on account of the surrounding gloom of ignorance and vice. It has seldom been seen that natural religion, though planted in the most favourable soil, was capable of producing such exquisite fruits. Admitting, (for truth requires us to admit,) that his virtues were too highly coloured by his partial biographers, who knew not the sacred standard of evangelical holiness; yet with every abatement made, in consideration of the false and imperfect medium through which his character is contemplated by us, there is enough to cover with shame the immoral professor of religion, and to provoke to emulation the genuine Christian.

'Whilst the former is reminded of the meekness, the modesty, the disinterestedness, the integrity, the justice, the self-denial, the patience, the forgiveness of injuries—all of which were discernible in the public and private life of Aristides—must not at least a transient blush suffuse his countenance at the consciousness of his own pride, covetousness, dissimulation, malice, or revenge; crimes so much the more heinous, on account of their having been committed in violation of a law distinctly revealed, and far superior to that which was written in the conscience of this virtuous heathen? The latter may, with the utmost propriety, be excited, by such an eminent example, to an enquiry. "What do I more than others—more than some even of the heathen world? Greater privileges have been afforded—more abundant means of instruction have been granted—a brighter dispensation of mercy has dawned—and are not my obligations to humility and self-denial, to purity of heart and integrity of conduct, increased in equal proportion? Let me, then, demonstrate the superior influence of Christian principles, by exhibiting more lowliness of mind—greater meekness and disinterestedness—more refined benevolence, and a higher tone of virtue, than any of which the heathen world could boast." pp. 166, 167.

A few minute blemishes, (such, for example, as the frequent use of the word *character* instead of *person*, and the omission of *as* after the word *consider*) we hope the author, in the event of a second edition of this volume, will soon find an opportunity of correcting. That the work will meet with a welcome reception there can be little doubt; and we heartily wish him health and leisure to prosecute his studies, as he proposes, through the histories of Rome and England.

Art. V. *Essays, on the Sources of the Pleasures*, received from Literary Compositions. Second edition, 8vo. pp. 390. Price 10s. 6d. Cadell and Davies. 1813.

WHOEVER has had occasion to think much upon metaphysical subjects, knows the difficulty of expressing such thoughts to others. This arises frequently, no doubt, from a want of precision in the thoughts themselves, but frequently likewise from the deficiency of language. Languages were formed when men were hunters, fishers, warriors, husbandmen, any thing but metaphysicians; and, as might therefore be expected, they furnish words for every thing rather than the faculties and operations of the mind, its properties, and the ways in which it is affected. When philosophers arose, who wished to turn the attention of their followers to such like subjects, they had no words to express themselves by, and were, therefore, reduced to the alternative of either inventing new words, or employing old ones in new senses. If we may judge from the present state of languages, they chose the latter method, and finding or fancying some similarity between certain operations of body and mind, made use of the words which had been set apart for the former to express the latter. Thus, guiding themselves by analogies more or less whimsical, they spoke of *apprehension*, and *comprehension*, and *conception*, of *taste* and *feeling*, of *weakness* of mind, and *strength* of judgment, of *subtle* reasonings, of *sublime* notions, and *obscure* arguments,—pressing in this manner substantial forms into the world of shadows.

What uncertainty must arise from this accommodation of old words to new meanings, is sufficiently evident. The word was familiar to the ear, and it was forgotten that it was used in an uncommon sense; the name was known, and so the necessary introduction of a definition was dispensed with. Thus some have suffered themselves to be imposed upon; and some, it is to be feared, have been dishonest enough to impose upon others. We shrewdly suspect that, if some honest person would but take the trouble of expunging from Mr. Hume's metaphysical works a few magical words, and substituting for them others of a less familiar sound, some of his essays would wear a much less imposing shape than they do at present.

But if this inconvenience has been felt in the severer metaphysics, a study which only philosophers approach, who, by explaining their meaning, might tie down their words to a definite signification, in the metaphysics of taste it is much more to be dreaded. Here every one thinks himself a judge; every one has his feelings, and his taste, and his notions of what is beautiful, and grand, and pathetic; and as each man uses words

in his own sense, the night-scenes in Macbeth, with some, are very pretty, and 'Fluttering spread thy purple pinion' is highly sublime;—till every thing is "confusion worse confounded." Hence strange theories, contradictory opinions. One man uses words in the vague sense of the multitude; another mounts up to their etymon to get at their true meaning; and both are equally in the wrong. In venturing our opinion upon subjects, such as those of which the work before us treats, we shall endeavour to use no word, of the meaning of which we have not formed ourselves, and cannot give to our readers, a definite notion.

The first of these Essays is 'On the Improvement of Taste.' By *taste* we would be understood to mean, *sensibility with respect to every thing that addresses itself to the imagination*. That a diversity of tastes exists it would be ridiculous to go about to prove; and, in speaking of the improvement of taste, it is evident that we suppose some tastes to be better than others. A previous question, then, proposes itself at the very outset. How is it to be proved that one taste is better than another? or, in short, what is meant by a good taste? and what by a bad one? What is the standard of taste? This, as it appears to us, the essayist should have made his first consideration. The answer which we would give to such a question is simply this;—that taste is the best, by means of which its possessor receives the greatest pleasure. We may talk of nature and of criticism and so forth; but there is an appeal from all these; and by the pleasure received must the excellency of taste be ultimately measured. There are objects around us calculated to give a pleasure which we have powers calculated to receive; taste is the carrier; and surely that taste is the best, that sensibility is the best regulated, which brings in the greatest quantity of pleasure.

It should seem, then, at first sight, that there is no standard of taste, and that, as we every day see people receiving apparently equal pleasure from very different objects, their taste must be equally good. But if it can be shewn that there are certain principles, according to which nature has ordained that the sensibilities of men in general should be affected; and if, moreover, adequate and true causes may be assigned of certain anomalies in taste which are to be found in individuals, or nations at large,—causes which prevent them from receiving the greatest possible pleasure from certain objects, and therefore from arriving at the perfection of taste;—it may then be considered as sufficiently made out, that there is a standard, judging by which any given taste may be pronounced good or bad. Now, as to the first part of this proof, the pointing out of the general principles, according to which nature

acts upon the imagination and feelings, it is the business of every work on the belles lettres, and of that before us among the rest, to detect and point them out: and it is to the second part that the author confines himself in the first essay,—through which we shall now accompany him.

A person's taste may be bad, then, that is, may not communicate to his imagination such feelings as it is calculated to receive, from mere ignorance of excellency in the fine arts. A ballad-singer's voice, in the streets of London, or an anthem in a village-church, is heard with pleasure, instead of contempt, by him who has never had the advantage of hearing better singing. To us they are 'screaming wretchedness.' The cycles and epicycles of the ancient astronomers no doubt appeared sublime to those who had never known the simplicity of the Newtonian system. To us they are mere intricacy and confusion.

Again, inattention produces the same effect as ignorance. There are certain obvious beauties and curious faults, which catch the attention, and engage the admiration, of beholders who will not take the trouble to think. There are multitudes more, we have no doubt, of the gazers in St. Paul's and Westminster Abbey, who have been caught by drapery floating, and wings undulating, in stone, by the crisped curls of a marble wig, or by the emanation of marble rays from a marble sun, than by the nature and elegance and expression of the attitudes and features of Bacon and Flaxman. Why? Simply because they have had no one who should once make them *take notice* of the absurdities of the one, or the beauties of the other. Or, to borrow an instance from the essayist:

'There is scarcely any person, who, in reading Thomson's *Seasons*, will not find several beauties in external nature pointed out to him, which he may perfectly recollect to have seen, though not to have attended to before; but which, now that his attention is turned to them, he feels to be productive of the most delightful emotions. A common observer overlooks in a landscape a variety of charms which strike at once the eye of a painter.' pp. 4—5.

The principal source of bad taste, however, is the association of ideas. Undoubtedly, there are objects in nature which please by themselves, independently of any association. Such are light and colours; and such are the notes of music. And by-the-bye, if we might use an argument from analogy, the similarity of men's tastes with respect to these things might lead us to expect it elsewhere. It is not very common to meet with one whose eye is tormented with the tender green of spring, or the delicious blue of a summer's heaven, or who turns with pleasure from the melodies of the nightingale to the screeching of the peacock. But objects, in general, please by

the associations which they recal to the imagination. Of these some are general; that is, they occur to almost all. For instance; in gazing at an extended landscape, of wood and water, gently-sloping hills and fat pasture-ground, intersected with tufted hedge-rows, and specked with neat thatched cottages, and here and there a spire peeping through the trees; the corn on the ground, perhaps, and the 'sun-burnt sicklemen' at their work; and all seen under a bright blue summer sky: why, a very small portion of the pleasure arising from such a sight is to be resolved into the beauties of form and colour; it springs, almost entirely, from the associations suggested to the mind. Our thoughts are turned to rural life and simplicity, to pastoral innocence, to the manners and pleasures of the golden age such as they are described in the poets, to the age of boyhood when our study and our delight were in such poets and in such scenes. We think of the plenty about to be laid up in our store-houses and barns; the relief of the hungry, and the poor, and the miserable; of the large brown loaf which the cottager's wife carries home to her rosy curly-pated children; of the beneficence of the Giver of all good; and the heart dilates with unutterable happiness.

Again, what more beautiful and picturesque than the ruins of some ancient abbey? Very beautiful to the eye, no doubt, are the colouring laid on by time, and the grotesque shapes into which the massy walls have mouldered. Very beautiful are 'the broken arches black in night,' and the imagery 'edged with silver.' But is this *sensual* pleasure the only or the chief which the reader has received in such a scene? If it be;—procul, o procul. Let him not run abbey-hunting. Let him save his money and his trouble, and comfort his eye with the solemn gloom of Lombard-street, and the dingy glories of the Mansion-house. Let *him* only set himself among the magnificent ruins of Furness Abbey, who can enter into the feelings of Mrs. Radcliffe there.*

* "As, soothed by the venerable shades, and the view of a more venerable ruin, we rested opposite to the eastern window of the choir, where once the high altar stood, and, with five other altars, assisted the religious pomp of the scene; the images and the manners of times that were past rose to reflection. The midnight procession of monks, clothed in white, and bearing lighted tapers, appeared to the "mind's eye" issuing to the choir through the very door case, by which such processions were wont to pass from the cloisters to perform the matin service, when, at the moment of their entering the church, the deep chanting of voices was heard, and the organ swelled a solemn peal. To fancy, the strain still echoed feebly along the arcades, and died in the breeze among the woods, the rustling

It appears, then, that the association of ideas is the grand source of the pleasures of the imagination, and that whose has most of these associations suggested, enjoys the greatest pleasure from any grand or beautiful scene. But many associations are particular; that is, are suggested to particular people, according to their particular habits of life, or the situations into which they have been thrown. These may operate indifferently upon the taste. For instance; one's birth-place, or the spot where one was educated, is endeared by a thousand recollections of sports, and follies, and boyish enterprize:

‘Up springs, at every step, to claim a tear,
Some little friendship, form'd and foster'd here;
And not the lightest leaf but trembling teems
With golden visions and romantic dreams.’

Such associations influence the mind through life, with respect to scenery. Again: we do not know upon what principle an unbiassed person could give the preference to the vaulted roof, the pointed arch, and clustered column of the Gothic architecture, or to the elegant proportions and chaste ornaments of the Corinthian: but one person has associated with the one all that is awful in religion, and all that is romantic and mysterious in the barbarous ages; and another with the other all that is classical, all that breathes of Greece and Rome; and thus the preference of each is decided.

In such indifferent matters, then, these particular associations have their place. But there are cases in which they prove of great injury to the taste. One who had been brought up in an antique mansion, where the grounds were laid out in the old style of gardening, would, probably, if attached to the spot by a childhood agreeably spent, never shake off his affection for strait lines, cropt yews, and regular parterres. Or, to give an instance in a case of which we have had occasion lately to speak,—the difference between us and our neighbours on the subject of tragedy. We think that it can be proved, with such proof as things of this kind are capable of, that the English style of tragedy is the most adapted to lay hold of the attention, and engage the feelings; i. e. to produce the end of tragedy. How is it that the Frenchman delights in, and defends, a style of drama so different? He has associated with the formal and insipid movements of his tragedy, the heroic majesty of Corneille's poetry, the tenderness of Racine's, the splendour of Parisian theatres,

‘leaves mingling with the close. It was easy to image the abbot and the officiating priests seated beneath the richly-fretted canopy of the four stalls, that still remain entire in the southern wall, and high over which is now perched a solitary yew-tree, a black funereal mento to the living of those who once sat below.’

and the grace and nature of some favourite actor. He forgets that these things have pleased him in spite of the absurdities they had to contend with,—the rhyming and dancing alexandrines, the monotonous harangues, and long set dialogues;—and along with the beauties, he falls in love with the absurdities.

How, then, is taste to be improved? We answer, with our author and with Mr. Burke, by extending the knowledge. Thus the two first causes of bad taste are at once done away; and, as to associations, he, whose knowledge is most extensive and most various, will have the greatest number of general ones recalled by any particular scene, and will be the least liable to the dominion of particular ones.

The second Essay is 'On the Imagination and the Association of Ideas.' It is chiefly taken up with accounting for the fact, that 'the emotions raised by the imagination are sometimes more vivid than those of which we are conscious in real life.' A multitude of causes are brought forward: but admitting the fact, the two principal, independently of the different states of our sensibilities, appear to be; first, that the composer may select from nature those circumstances which tend to heighten the effect to be produced; and, secondly, that he may connect with the subject associations not immediately, or, however, not obviously, suggested by nature. Some remarks which we had occasion to make in a critique on Mr. Crabbe's tales, we are glad to take this opportunity of repeating in the language, and with the authority of another.

'But although an author ought to be extremely careful to select and bring forward the important circumstances, and to prepare for their introduction where it is necessary; yet it is not to be understood, that he ought always to enter into a minute detail. On the contrary, it may often have a much greater effect, not to circumscribe the reader's imagination by painting to him every feature, but rather to give hints from which he may figure the object or the scene to himself: for the imagination when sufficiently roused is capable of conceiving them far more awful, sublime, beautiful, or affecting, than it is possible for words to describe, or for pencil to delineate. We would therefore suggest as the third general principle, that wherever it may be supposed that the reader is sufficiently roused to gather from hints enough to form a picture to himself; there it will be advisable, only to set his imagination to work by means of such hints as may lead him to the proper view of the subject.'

'How finely is this remark exemplified in the representation, which our great poet has given of Eve in Paradise!'

'Grace was in all her steps, Heav'n in her eye,

In ev'ry gesture dignity and love.'

Or to take an instance of a very different nature, in his view of the infernal regions, it may be observed how often we have nothing more than hints for figuring to ourselves every thing that is most horrible.

‘ Roving on

In confus’d march forlorn, th’ advent’rous bands
With shudd’ring horror pale and eyes aghast,
View’d first their lamentable lot, and found
No rest ; through many a dark and dreary vale
They pass’d, and many a region dolorous,
O’er many a fiery, many a frozen Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of Death,
A universe of Death

. worse—
Than fables yet have feign’d, or fear conceived.*†

‘ Painters also adopt frequently the same plan of rousing the imagination by hints. In the celebrated picture of Achilles bewailing the death of Patroclus, we do not see the face of Achilles, although it was the idea of his anguish that the painter wished to convey. Achilles is represented covering his face with his hand ; and it is from this circumstance, and from the manner in which he seems to grasp his forehead, that we figure to ourselves more than it was possible to paint.’ pp. 38—40.

The third Essay brings us to the sublime. Our author begins, like other authors upon the subject, with an inquiry into its source. Thus one has told us, that the ‘emotion of sublimity’ is produced by every thing *terrible* ; another, by every thing *elevated in situation* ; and Dr. Blair and the essayist say, that ‘objects are sublime, according as they exhibit or suggest extraordinary power.’ We may just observe here, what a delusive simplicity of system this is. Every thing sublime comprehended under one word, *power* ! It is indeed one word ; but it is not one idea. There is the consciousness of power in ourselves ; there is the perception of power in others ; there is bodily power ; there is intellectual power ; there is moral power. What different feelings do these things suggest ! What multifarious sources of the sublime ! But then it is mightily imposing to have a theory comprehended in a word---power.

The next thing that these theorists set about, is to collect a great quantity of sublime images, and, by force of subtle reasonings and whimsical associations, to show that the emotions raised thereby are strictly such as they ought to be, according to the favourite theory. Our readers shall have one or two of these associations.

‘ When Thomson, a few verses before those which we have just quoted, speaks of “icy mountains high on mountains pil’d,” the awful pile instantly appears to the imagination, as if it had been reared at once by some tremendous effort, even though we know that it has only been a very long and gradual accumulation of snow showers. At any rate, however it may have been formed, now that the pile is reared, we are lost in admiration at the incomparably more than human might, which would be required to move it from its base.’

'We can also understand, how we ascribe sublimity to sounds of uncommon loudness, as the noise of many waters, the roaring of the winds, the shouts of a great multitude, the discharge of ordnance, or thunder. It proceeds not only from the violent concussions by which we conceive them to be produced, and still more perhaps from a very natural and irresistible association of ideas. For as all the violent actions of great bodies upon each other are attended with noise, hence every sound of uncommon loudness will suggest the idea of violent action, even although we should neither see nor know in what the action consists.

'Great splendour is universally regarded as sublime; but how do we reconcile it to the theory? Shall we say that it suggests the power of the Creator, who diffuses through the universe that flood of glory which illuminates the depths of space, buried before in eternal darkness? Or shall we say, that it recalls to our imagination the regions inhabited by the angels of bliss, and the Heaven of heavens, where God has fixed the throne of his glory in the midst of light inaccessible? These undoubtedly are sublime ideas; but perhaps the first is too refined, and the last too serious, to be always present when we are affected with splendour. Still, is there not a remarkable tendency in splendour to inspire us with joy, confidence, and courage, and thus to render us conscious of the force of our mind, and perhaps to give us a deceitful feeling of a still greater force than we actually possess?'

Now it is readily granted that *external* objects are sublime, merely as, by means of that curious operation of the mind, called the association of ideas, they suggest something of *mind* that is so. But then it is too evident to be insisted on, that the ideas must be such as are familiar to the mind, and the association such as is wont to be made. Now we venture to affirm, that of those who have been accustomed to mountain scenery, and have felt its sublimity too, very few, (if any,) have been wont to consider 'the awful pile' 'as if it had been reared at once by some tremendous effort,' or even 'been lost in admiration at the incomparably more than human might which would be required to move it from its base.' If the essayist should say that the force of the association may be felt, even when the association itself is not perceived---we grant it; but then the association itself must have been formerly perceived, or, at least, the two objects must have passed through the mind together; or it is utterly incomprehensible how the one should have caught any thing of sublimity from the other.

It appears to us that the way of conducting such an inquiry, is to begin by accurately examining the emotion of mind produced---the 'emotion of sublimity.' That our readers may be the better able to do so, we shall lay before them a few passages of acknowledged sublimity, and beg them to enquire a little into

the feelings roused in their minds. The passages are indeed familiar to every one, but are not therefore very easily recalled, when wanted.

‘ Now a thing was secretly brought to me, and mine ear received
 ‘ a little thereof. In thoughts, from the visions of the night, when
 ‘ deep sleep falleth on men, fear came upon me, and trembling which
 ‘ made all my bones to shake. Then a spirit passed before my face;
 ‘ and the hair of my flesh stood up: it stood still, but I could not
 ‘ discern the form thereof: an image was before mine eyes; there
 ‘ was silence, and I heard a voice.’ *Job.*

‘ And it came to pass, that there were thunders and lightnings,
 ‘ and a thick cloud upon the mount, and the voice of the trumpet
 ‘ exceeding loud; so that all the people that was in the camp trem-
 ‘ bled. And Moses brought forth the people out of the camp to
 ‘ meet with God. And mount Sinai was altogether on smoke,
 ‘ because the Lord descended upon it in fire: and the whole mount
 ‘ quaked greatly. And when the voice of the trumpet sounded long,
 ‘ and waxed louder and louder, Moses spake, and God answered him
 ‘ by a voice.’ *Exodus.*

‘ ‘ See’st thou yon dreary plain, forlorn and wild,
 ‘ The seat of desolation, void of light,
 ‘ Save what the glimmering of these livid flames
 ‘ Casts pale and dreadful?’ *Par. Lost.*

————— ‘ What tho’ the field be lost?
 ‘ All is not lost; the unconquerable will,
 ‘ And study of revenge, immortal hate,
 ‘ And courage never to submit or yield,
 ‘ With what is else, not to be overcome;
 ‘ That glory never shall his wrath or might
 ‘ Extort from me. To bow and sue for grace
 ‘ With suppliant knee, and deify his power,
 ‘ Who from the terror of this arm so late
 ‘ Doubted his empire; that were low indeed,
 ‘ That were an ignominy and shame beneath
 ‘ This downfall.’ *Par. Lost.*

————— ‘ I have given suck, and know
 ‘ How tender ’tis, to love the babe that milks me;
 ‘ I would, while it was smiling in my face,
 ‘ Have pluck’d my nipple from its boneless gums,
 ‘ And dash’d the brains out, had I so sworn, as you
 ‘ Have done to this.’ *Macbeth.*

‘ ‘ Those streets which never, since the days of yore,
 ‘ By human footsteps had been visited;
 ‘ Those streets which never more
 ‘ A human foot shall tread,
 ‘ Ladurlad trod. In sun-light and sea-green,
 ‘ The thousand palaces were seen
 ‘ Of that proud city, whose superb abodes

- ‘ Seemed reared by giants for the immortal Gods.
- ‘ How silent and how beautiful they stand
- ‘ Like things of nature, the eternal rocks
- ‘ Themselves not firmer.’ *Curse of Kehama.*

-
- ‘ Oh happy cried the priests,
 - ‘ Your brethren who have fallen! already they
 - ‘ Have joined the company of blessed souls.
 - ‘ Already they, with song and harmony,
 - ‘ And in the dance of beauty, are gone forth
 - ‘ To follow, down his western path of light
 - ‘ Yon sun, the prince of glory from the world
 - ‘ Retiring to the palace of his rest.
 - ‘ Oh happy they who for their country’s cause
 - ‘ And for their Gods shall die the brave man’s death!
 - ‘ Them will their country consecrate with praise,
 - ‘ Them will their Gods reward!—They heard the priests,
 - ‘ Intoxicate and from the gate swarmed out
 - ‘ Tumultuous to the fight of martyrdom.’ *Madoc.*

- ‘ He spake, and to confirm his words, outflew
- ‘ Millions of flaming swords, drawn from the thighs
- ‘ Of mighty Cherubim: the sudden blaze
- ‘ Far round illumin’d hell: highly they rag’d
- ‘ Against the highest, and fierce with grasped arms
- ‘ Clash’d on their sounding shields the din of war,
- ‘ Hurling defiance toward the vault of heaven.’ *Par. Lost.*

-
- ‘ Thee, Lord! he sung
 - ‘ Father, the eternal one! whose wisdom, power,
 - ‘ And love—all love, all power, all wisdom thou—
 - ‘ Nor tongue can utter, nor can heart conceive
 - ‘ He in the lowest depth of being framed
 - ‘ Th’ imperishable mind: in every change,
 - ‘ Through the great circle of progressive life,
 - ‘ He guides and guards; till evil shall be known
 - ‘ And being known as evil, cease to be;
 - ‘ And the pure soul emancipate by death,
 - ‘ The enlarger, shall attain its end predoomed,
 - ‘ The eternal newness of eternal joy.’ *Madoc.*

-
- ‘ These our actors,
 - ‘ As I foretold you, were all spirits, and
 - ‘ Are melted into air, thin air.
 - ‘ And, like the baseless fabric of this vision,
 - ‘ The cloud capt towers, the gorgeous palaces,
 - ‘ The solemn temples, the great globe itself,
 - ‘ Yea all which it inherit, shall dissolve;
 - ‘ And, like this unsubstantial pageant faded,
 - ‘ Leave not rack behind.’ *Tempest.*

Now it appears to us, upon a consideration of these and many such like passages, that there are distinctly three kinds of

emotion raised in our mind, sufficiently familiar to every one, and in general confounded under the name of the sublime—the emotions of magnanimity, of reverence, and of terror. The third Mr. Burke would make exclusively the source of the sublime. Our essayist considers the terrible and the sublime as perfectly distinct, though often united in the same subject; and accordingly, after a long chapter on the sublime, devotes the whole of the next to terror. It is enough for us that the emotion of terror is in general accounted sublime. The emotion of magnanimity is what Longinus appears to have had exclusively in his eye, when he says that ‘our mind is raised by the true sublime, and receiving a certain proud elevation rejoices and glories as if it had actually produced what it had heard.’ We may just remark that the same passage may excite this feeling in one, and the feeling of veneration in another. For instance, a young and ardent spirit puts itself in the place of Guatimozin,* imagines itself stretched out upon the burning bed, and feels endued, during the moment of enthusiasm, with the same supernatural fortitude. A calmer mind, conscious of its own want of heroism, may yet feel a deep and awful reverence for it in another; and the feeling is undoubtedly in general called sublime. There are, however, objects calculated to inspire exclusively the sublime emotions of awe and reverence. Such are the gloom of a Gothic building, and the solitude of mountain-scenery, perhaps; such are the Mosaic account of the creation, and in general the contemplation of the goodness and greatness of the Deity.

It is a curious thing that ‘our admiration is awakened by extraordinary force of mind in whatever form it is displayed, and even when unhappily it is exerted for the worst of purposes.’ Thus, forgetting the wickedness of Lady Macbeth, or Satan, in the passages above-quoted, we feel ourselves for the time fully possessed with the grandeur of their sentiments. We suppose that the explication of this fact will be found to be the same as of another which our readers may have observed in real life;—viz. that most men would rather be thought knaves than fools. That the swelling consciousness of superiority in ourselves, or the sense of it in others, should be agreeable sensations there seems no reason to wonder: but that terror should be a source of pleasure appears at first sight a phenomenon almost inexplicable. It is to be accounted for, we imagine, on the theory of Hume, the theory which we endeavoured to explain in our last number but one, to which we must refer our readers. Terror, according to this,

* See Robertson’s *America*.

is but a necessary stimulus to send forth the imagination on its daring flights.

On the subject of terror there are some very good, though not very new, observations in the essayist.

‘The effect of terrible objects is greatly heightened by obscurity. A particular, and still more a minute description defeats its own purpose. Even when the objects are before us, our terror is much diminished, as soon as we can prevail upon ourselves to look at them steadily. There is then no longer room for the exaggeration of the fancy, which produces by far the greatest part of the emotion. The description ought, therefore, to be conducted by alarming hints, and in such a manner as to leave an uncertainty with regard to the extent of what is dangerous or dreadful in the objects represented. ‘How now,’ says Macbeth to the weird sisters, when he went to their cave at the dead hour of night,

‘How now, ye secret, black, and midnight hags,
What is ’t ye do?’

Their answer is,

‘A deed without a name.’

In *Paradise Lost*, when Raphael relates to our first parents the history of the apostate angels, our horror at the fate of their leader is greatly increased by a stroke of the same kind, but of still higher effect. It is where Raphael says, that the angelic host were reposing,

‘Save those who, in their course,
Melodious hymns about the sov’reign throne
Alternate all night long. But not so wak’d
Satan; so call him now, his former name
Is heard no more in Heav’n.’ Book V. pp. 99, 100.

‘Upon the same principle, in paintings and theatrical representations, the objects of terror ought to be placed in obscurity. The witches in *Macbeth*, and the ghost in *Hamlet*, as they are generally represented, have rather a ludicrous effect. But I am persuaded it would be very different, if they were removed to a great distance at the bottom of the stage, and seen as obscurely as possible. It was a good observation of an exquisite artist, that he could conceive a picture in which no human figure, nor action, nor any object very terrible in itself was represented, which yet should raise a high degree of horror. Such, he imagined, would be the effect of a picture representing a bedchamber, with a lady’s slipper and a bloody dagger on the floor; and at the door, the foot of a man as just leaving the room.’ pp. 102—3.

In the art of creating terror by obscurity and mystery no one was a greater adept than Mrs. Radcliffe. Her scenes are frequently very counterparts of Mr. Brown’s picture. The rustling of a garment, a half-heard whisper, the tolling of a

bell ;—this is all ; and the rest is utter silence and gloom : and yet there is terror even to suspension of breath.

‘ One great advantage of language above painting is this, that the author has it in his power to prepare us for the great impression. Now, in order that the scenes of terror may have their full effect, we should previously be brought to a serious, and even a melancholy frame, and startled by sudden and obscure alarms.

In the first scene of *Hamlet* we are well prepared for the entry of the ghost, merely by having our attention turned to sublime objects, together with a single hint to alarm us. ‘ Last night of all,’ says Bernardo, to the officers who were on watch with him at midnight, and who had heard of the apparition ;

‘ Last night of all,
When yon some star, that’s westward from the pole,
Had made his course t’ illume that part of Heav’n,
Where now it burns ; Marcellus and myself,
The bell then beating one——

‘ Peace, break thee off,’ interrupted Marcellus, ‘ Look where it comes again.’

Another instance of Shakespeare’s skill in ‘ preparing us for the great impression’ is in *Julius Cæsar*. The little page falls asleep at his harp ; and Brutus is left alone at the ‘ witching hour of night.’ ‘ How ill this taper burns!’ says he ; thus recalling to the mind the terrors of our childhood, when we were taught that the blueness of the flame indicated the ‘ nearing of unearthly steps.’ And then the ghost of Cæsar enters. ‘ But the situation’ observes our author, ‘ in which terror is carried to the utmost height, which the case will admit, is a state of suspense, when we know that some dreadful evil is every moment ready to fall on us, but at the same time have no distinct knowledge of its nature or degree ; while our apprehensions are always kept alive by some new alarm, which seems to indicate the instant approach of the evil in all its horrors.’ Who can imagine the terrors of a spirit, which, already weakened by a consciousness of its guilt, and a remembrance of its bloody actions, should receive the full impression of a letter like the following ?

‘ Of the troubles which surrounded Robespierre in this asylum,’ says an anonymous historian of the reign of our present king, ‘ the papers, which were found in it after his death, sufficiently inform us. He received a number of letters in which the most extravagant adoration was lavished upon him ; but others contained menaces and imprecations which must have frozen his blood. Among others a letter was found which contained a terrible words: ‘ This hand, which traces thy sentence ; this hand, which thine embarrassed eyes search in vain to discover ; this hand,

which presses thine with horror, shall pierce thine inhuman heart. Every day I am with thee; I see thee every day; and every hour my lifted arm seeks for thy breast. Oh, most accursed of men, live yet a little while to think of me. Sleep to dream of me, that my remembrance and their affright may be the first preparation of thy punishment. Adieu. This very day, in looking in thy face, I shall enjoy thy terror.'

We have thus taken a very brief notice of what appear to us the three sources of the sublime. It cannot be expected that in our narrow limits we should find room to take 'a survey of the different qualities which are regarded as sublime,' and to point out the class to which they belong, or the associations by means of which they acquire their sublimity. We shall content ourselves with just noticing the sublimity of sounds and colours. Of sounds our readers have already seen the essayist's account. Surely it would have been a more natural account of the matter, to say, that, in childhood, we dread thunder as something which imperiously calls our attention, but the cause and nature and effects of which, are utterly unknown and incomprehensible to us. The impression remains, when the ignorance is in part removed. From their resemblance to thunder arises the sublimity of other sounds; as the groaning of the sea, or of a cataract, or of a forest in a storm—the shouting of a large assembly—the roaring of cannon—the pealing of a gong or of a kettle-drum.—With regard to colours,

'it is perhaps more difficult to account for the effects of those which are favourable to the sublime. These Mr. Burke reckons to be black, and all the fuscous colours, such as brown or deep purple, and likewise strong red. Now we can scarcely say that such colours either exhibit power, or render us conscious of it, or any how suggest its idea. Perhaps we shall go no farther than to say, that they somehow predispose the mind to be more deeply affected with either the sublime or the terrible.'

That there are colours which *please* more than others, independently of any association, appears both from the case mentioned by the essayist, p. 65, and that lately made public by Professor Stewart, and Mr. Wardrop: but that any particular colour should 'predispose' the mind to any particular emotion, there seems no reason to believe. It appears to us that without any hypothesis of their 'somehow predisposing the mind,' it is sufficient to say, in general, that these colours are in nature united to sublime objects, to some or other of which every one is accustomed even from childhood. The lowering sky, the thunder-cloud, the sea in a storm, the heavens in a dark night lighted up with the reflection of a con-

flagration,---all these exhibit the fuscous colours; and hence the fuscous colours acquire a sublimity, even when united to other objects. On the contrary, green, blue, pink, yellow are the colours in which the gayest and most beautiful objects in nature are drest.

The subject of the fifth essay is *Pity*. With regard to its proving a source of pleasure our author's principle is, that the great charm of pity is the extraordinary height to which it raises the tender affections. If our readers think it worth the trouble of consideration, they will find that this account of the thing is not different from that given by ourselves in a late number.

We pass by several good observations on the characters which are the properest to excite our pity; that we may have room for some remarks which tragedians would do well to keep constantly in view.

'In order that we may be prepared for pathetic impressions, we should not only be brought into a serious and even melancholy frame, but also interested for the person, who is to be the object of our pity. Our attention, therefore, ought to be gradually turned from gayer scenes, and directed to those things which calm the soul, which inspire the graver emotions of love, respect, or admiration, and the gentler degrees of awe or sorrow. Not that gay objects should be excluded, but only, that they should not be the principal objects; that they should be admitted only to heighten, by contrast, the effect of those, which inspire or lead to melancholy. By our being interested for the person, I understand not only affection and attachment, but likewise curiosity to be informed of his fortune.' p. 156.

'But let the object of our pity be ever so engaging, yet, as pity is a painful emotion, we must remark here, as in the case of terror, that an author should not endeavour to prolong it without interruption in its higher degrees: for, either our state of mind will become too distressing, or the attempt will be abortive from the languor and insensibility, which are the consequence of violent agitation. We should be relieved, however, not by objects of drollery, which are unfavourable to the repetition of the pathetic; but by amiable views of human life, by the display of the tender affections, which will not only sooth our distress, but likewise soften our hearts, and render us easily subdued when the violence of sorrow returns. What is sublime or beautiful in external objects may also be employed with the best effect. From the dismay and anguish of our fellow-creatures we gladly pass to those views of inanimate nature, which sooth to complacency, or inspire a gentler melancholy: and such representations, on the other hand, form an excellent preparation, and an excellent scenery, for whatever is most violent in the pathetic.' pp. 166—7.

In the observance of these two rules of nature, rather than

of criticism, consist two great excellencies of our old dramatists. They took sufficient materials and sufficient time to interest us for their heroes; and they relieved our sorrow by the admixture of lighter scenes, and the charms of the most exquisite poetry. Shakespeare and his contemporaries and immediate successors had no dread of what, at the present day, would be called extraneous matter. Their test, indeed, of it's pertinency seems to have been different from our's:---not, can it be taken away without leaving a gap in the story? but, can it be taken away without diminishing our interest for the characters? The former is the criterion of him who writes according to the inflexible canons of criticism; the latter of him who writes by his own feelings. The different methods of the two schools of dramatists in conducting a fable has been well shewn by Cumberland in his comparison of the *Fatal Dowry*, and the *Fair Penitent*. The stories are the same: but Rowe was afraid of introducing all the circumstances which Massinger had used. Massinger brought them in, not only to keep alive the attention of his readers, (a circumstance which at present we have nothing to do with,) but to inspire them with a high admiration and affection for his hero. Rowe abstained from them, because they would have broken into the unity of his plot. Accordingly the whole business of the two first acts of the *Fatal Dowry*, is thrown into a very short narrative in the *Fair Penitent*. With what different feelings Altamont and Charalois are accompanied through the play, let the reader judge. Let us not be understood as speaking against the unity of subject. But then we consider that subject as one--not where all the parts, by some artificial management, are rendered necessary to the main story ---but, where they all conduce to one grand end, one strong impression upon the feelings. The former will be perceived, and spoken of, and approved by the understanding; the latter may pass altogether unnoticed, but does not therefore produce it's effect less surely.

.With the unity of subject the critics, however, were not satisfied; they required also a unity of time. It is necessary, it seems, in order that we should be deeply affected in the fate of any one, that all we know about him should be comprized in the compass of a single day. Why one day should be chosen in preference to half a day, or two days, we are not sufficiently skilled in the science of *criticism* to be able to inform our readers. Had the time of the action been limited to the time of the performance, there would have been some pretence of reason for the rules. But surely if the imagination of the audience can extend three hours into twenty-four, the poor poet may venture to trespass a little further upon their indulgence.

‘*Addo unam atque etiam unam.*’ But can any thing be more absurd than this? Is it likely, that, without violating all probability, the poet should be able continually to feign a train of events such, that we should become acquainted with a man in the morning, and be strongly interested in his fortunes before night? Is it likely, that a day should comprise a sufficient number of events to fill five acts, in such a manner as to keep awake the interest of the audience? Is it not rather to be expected, either that a little business should be eked out with a great deal of speechifying, or that circumstances should be crowded together without the slightest attention to nature and probability? We are not acquainted with any tragedy more interesting than *Othello*. We have time to become perfectly familiar with every one of the *dramatis personæ*. We are privy to *Othello*’s marriage, made familiar with his courtship—see him ‘shut up in measureless content’ at Cyprus—watch him falling gradually and reluctantly by the skilful and *matured* arts of *Iago*—and at length follow him with pity to the bedchamber of his wife. We have seen him in many situations, and had occasion to respect and love him in all. The same may be said of *Desdemona*,—the young, the beautiful, the artless, the innocent, the warm-hearted. Is it to be wondered at that we feel interested in their end?—But the action was not comprized in four and twenty hours; and what critic should approve the play. *Young* takes the same story, and the unity of time is most diligently observed in the drama. Let us see at the expence of what absurdities. The morning introduces us to *Leonora*, about to be married, against her own consent, to *Don Carlos*. *Don Carlos* obtains intelligence of the loss of his whole fortune, and with it he loses the good-will of his mistress’s father. Here is one marriage most precipitately broken off. *Don Alonzo* now makes up to *Leonora*,—the man whom she had long loved. This marriage is concluded as precipitately as the other was broken off. This may seem a pretty good day’s work; but we are not at the end yet. *Alonzo*, by the arts of his Moorish slave, *Zanga*, is inspired with a jealousy of his wife, and gives orders to *Zanga* for the murder of *Don Carlos*. These orders are faithfully executed—all within the day. At evening *Alonzo* and his wife meet in a bower, and, after a long altercation, most heroica’ly kill themselves.—And this is unity of time!

The other excellency of our old dramatists which we mentioned, was their mingling of lighter and gayer scenes with their most heart-breaking tragedies. Not to mention here (what we have insisted upon elsewhere,) the air of probability which is given to their stories, when the characters are thus brought down to our own level, it is pretty evident that strong feeling cannot be sustained for any length of time. It is so in real life, and

in the midst of the heaviest misfortunes it is surprising how the mind sometimes slips from under its load. It must be so in fictitious distresses; and if an author endeavours to keep our sympathy on the full stretch, through five acts, we must infallibly laugh or fall asleep before the end of the fifth. As to the common objection that, by the introduction of levity, the source of sorrow is interrupted, and that the mind cannot take up at will the proper train of feeling, we can only say that we have not found it so in fact. The absurdities of the grave-diggers by no means lessen the feelings produced by the meditations of Hamlet among the graves; nor do the whimsicalities and downright nonsense of Sterne fortify the heart against his pathos.—Here, for the present, we must break off. The remaining subjects of these essays will come under our consideration in a succeeding number.

Art. VII. *Historical Sketches of Politics and Public Men, for the year 1812.* To be continued annually 8vo. pp. 212. Price 7s. Longman and Co. 1813.

THIS is the first specimen of a work of which, as appears by the title page, an annual repetition may be expected. To a publication of this description, if executed with discrimination and impartiality, we are upon the whole rather friendly. By collecting together, in a compact and manageable form, the detached and multifarious incidents, which, in the present eventful age, are, daily passing in view, it may enable the public somewhat more accurately to estimate the conduct of their governors, and to calculate, upon surer ground than they have hitherto been able, what the future is destined to produce. To serve as a safe and useful guide, however, the author of such a work ought to be free from party bias, to possess the best means of information, and be qualified, if not for the higher walks of history, at least to narrate facts with clearness and precision. How far the writer of the present volume is possessed of these pre-requisites, our readers will best judge from a brief account of its contents.

It is divided into ten chapters, the titles of which are as follows.—1. General view of the character of the different parties. 2. Ministerial and party changes during the year. —3. The foreign policy of Great Britain.—4. Buonaparte and the French empire. 5. The campaign in the Peninsula.—6. Russian politics—campaign in the north.—7. America and the orders in council.—8. Ireland and the Catholic question.—9. The East India Company.—10. The question of Peace.

Of the Perceval administration our author expresses the following opinion :

'The principal feature in the conduct of this administration, was an extreme and almost feverish activity. To this they seem to have been impelled partly by a wish to remove the prevalent impression of their own weakness, and partly by a desire of exhibiting a contrast to that inaction which had been the reproach of their predecessors. It *fortunately* happened, that emergencies arose in which it was not possible for Britain to exert herself too much; in which honour and interest alike demanded that every nerve should be strained. They have followed therefore the line of conduct which events required this country to adopt. Expeditions have been ill contrived, and commanders ill chosen; yet Britain has sustained her character, as the bulwark of the cause of liberty, and the rallying point for the independence of Europe. We cannot, above all, omit to mention the glory which they have acquired by their continued support of the noble struggle so hardly maintained in a neighbouring kingdom. In the aid which they have given to it, they had to resist, not only the determined opposition of their political adversaries, but, on many occasions, even the general sentiment of the nation. Yet they have persevered, and it is just that they should now reap the fruits of their constancy.' pp 7, 8.

Without taking the trouble to examine into the propriety of this panegyric, we may just observe that, while the author was upon the subject of the military talents of this administration, it would not have been altogether amiss had he indulged us with his views of the celebrated Walcheren expedition. This however, he is content to dismiss with very slight mention, and without any marks of signal reprobation: a procedure which is but little calculated to exalt the reader's opinion of his impartiality, or even his honesty. Indeed, throughout, there is a strenuous effort not only to hide their failures, but to blazon their merits; and they are represented as being, if joined by the Wellesley interest, the *only* party the country can look to for its salvation. We will confess we were somewhat surprised to hear such opinions of *men* proceed from a person whose judgement respecting *measures*, appears to be so diametrically opposite to what the party in question entertain, and have so long advocated. To mention only a few schemes of policy that are touched upon by this author. He is against the Orders in Council---in favour of Catholic emancipation---against the East India Company---and, apparently an advocate for a system of general education, at least in so far as we may be allowed to judge from his lamenting the utter incapacity of the common people, to form any right judgment upon questions of general policy. Now whatever may be thought of the measures themselves, his selection of the grand national workmen who are to superintend them is surely not a little unlucky. Never certainly, were means and end more thoroughly repugnant to one another. How admirably, for instance, did this administration second his views in regard to the Orders in Council!

Although our author's notions are in general, as the reader will observe, of what may be denominated a liberal cast, yet there are some of the doctrines he maintains to which this epithet is far from applicable. He appears to conceive that 'the private conduct of the sovereign is a topic altogether beyond the province of the people;' and he asserts that 'censure upon a magistrate not removeable, is incompatible with his views of the constitution.' If by this is meant, merely, that, with respect to public measures, the ministers, and not the sovereign, ought to bear the whole weight of responsibility—this is a principle so universally acknowledged, as to be scarcely worth repeating. But if, as we conjecture, the writer intends to insinuate, that with the private life of the sovereign the public are entirely unconcerned, we think he is guilty of upholding a doctrine in the highest degree profligate and immoral. There is one remark, that lies upon the very surface of the subject, viz. that politicians of this stamp, if consistent, must maintain that the personal character of the sovereign has no influence upon the national character of the people. For our own part, we have no hesitation in declaring that the people would be flagrantly wanting to themselves and to their posterity, (should the occasion ever unfortunately arise) if they did not endeavour, with all due temper and decorum, to make their chief magistrate painfully sensible of their displeasure—and teach him that no station is potent enough to destroy the connection between vice and infamy.—The recapitulation which our author gives of the wars, both in the Peninsula and the northern part of Europe, is neither very interesting nor very luminous; and he that looks into this or indeed any other part of the volume for *original* information, will be grievously disappointed.

Art. VIII. *Memoirs of John Horne Tooke, interspersed with original Documents.* By Alexander Stephens, Esq. of the Honourable Society of the Middle Temple. 8vo. 2 vols. pp. 1000. Price 1l. 4s. Johnson. 1813.

THAT eager desire which the decease of very distinguished men so commonly excites among the inquisitive part of the community, to obtain ample memoirs of their lives and illustrations of their opinions and characters, must have been greatly repressed with respect to the very extraordinary individual who is the subject of these volumes. There cannot but have been a very general conviction, that it was as much in vain to expect a really faithful history and impartial estimate of him as of Oliver Cromwell or the French revolution. Even if such a book

were to appear, it is probable it would have but few approving readers. In the minds of a very large proportion of reading Englishmen, the name of Horne Tooke awakes ideas of almost every thing hateful or dreadful in politics and morals. A more moderate class, though giving him some considerable credit for honesty of intention, and superiority to the lowest sort of self-interested motives—adopting too, to a limited extent, the principles on which he waged his political wars, and regarding him with something of that kindness which we are disposed to indulge toward men in adversity—feel nevertheless such disgust at some of the connexions in which he acted at some periods of his career, at the inconsistency of his character with his spiritual profession while he exercised it, and at that later licentiousness of which his irreligion tended to secure him from being ashamed, that they cannot with any complacency hear him praised, while they see and despise the injustice of that undiscerning and unmixed opprobrium with which they hear him abused. There may be a small party ready to make light of all his faults and vices, and to extol him as the mirror of integrity, an apostle of liberty, a model of orators, a prince of philosophers.—Not one person, probably, of these different classes will ever alter his opinion of this remarkable character. The subject is old, the impression has long been made and settled, and just according to that impression will the biographer's performance be pronounced upon, instead of the impression itself being changed by the biographer's representations.

Though we should be glad, certainly, that there *were* any chance of our ever obtaining, however unavailing it might be for rectifying public opinion, a perfect life of this extraordinary man—a work written by a contemporary, endowed with great sagacity, a rational lover of liberty, a zealous friend of learning, and a true disciple of Christianity, and privileged, if such a man could have been so, with a long personal acquaintance with his subject,—yet we can make ourselves tolerably content under the certainty that such a work will never appear. The subject in question will not long continue to excite any considerable interest. There is a vast number of things the world can afford to forget. The train of events and of transiently conspicuous personages is passing on with such impetuous haste, and the crowd of interesting or portentous appearances is so multiplying in the prospect, that our attention is powerfully withdrawn from the past: and there is something almost melancholy in considering how soon men of so much figure, in their time, as Horne Tooke, and even his greater contemporaries, will be reduced to the diminished forms of what will be regarded with the indifference, almost, of remote history.

In the mean time, we might be tolerably satisfied with

the information conveyed in the present work, if it were not so unconscionably loaded with needless matters. The author, though too favourable to his subject, is however much nearer to impartiality than probably any of the enemies of that subject will ever be, in recording the life, or commenting on the principles. We will quote part of the preface.

'If, unfortunately, the author does not possess such high pretensions to public attention, he, at least, hopes to be entitled to humble claims of candour and ingenuousness. It is his chief aim, on the present occasion, to rescue the name and character of a celebrated man from unmerited obloquy, and prove, notwithstanding some apparent political eccentricities, that he was a true, able, and firm friend to the laws and liberties of his native country. But it is not intended to describe him as a "faultless monster," entirely exempt from all the passions, the frailties, and the failings incident to humanity. He has not drawn an imaginary picture, but painted a portrait from the living subject.'

'The materials of this work consist of original letters and papers, some of which have been communicated by the family of the deceased, and others by his friends. A variety of incidents have been supplied in consequence of an acquaintance of several years duration; and of the various conversations, some were penned soon after they occurred, and others supplied from memory.'

'Those who may expect a work favourable either to the views or wishes of any religious sect, or political party, must be greatly disappointed: and it is to be hoped that the most fastidious critic will be unable to discover any thing in these pages in the smallest degree hostile to religion, public morals, or the happy genius and peculiar nature of our free and admirable constitution.'

The work begins with the introduction of names which some ingenuity might be thought requisite to connect with the subject, if we were not aware that writing biography is an undertaking of such very questionable legitimacy, as to make it, in setting off, highly politic, in order to get fairly and unobstructed into the course, to stun and quell the prepared cavillers with the imposing sound of such names as Plutarch, Tacitus, Bossuet, and 'our own Bacon Lord Verulam.*' Several pages are then employed on the object, apparently, of shewing that the rank to be assigned, in biography, to distinguished talents, should not depend on the aristocratic or plebeian descent of their possessor. The author manages this topic so laboriously as to excite some little suspicion that he would, after all, have been better pleased to tell that his subject, John Horne, was the son of a duke, than that he was the son of a poulterer in Newport Market. A paragraph like the following does not ex-

* When will writers learn to sweep their pages clear of idle expletives?

emphify exactly the right way of effecting what it appears intended for.

'A tradition still exists in the family, that their ancestors possessed great wealth, and were settled on their own lands at no great distance from the metropolis. A more ingenious biographer, by a plausible reference to county histories, might have been able, perhaps, to have traced their origin to a pretty remote period, and, with a little reasonable conjecture, it would have been easy to have ascertained the loss of the patrimonial estates during the wars between the rival Roses. Or the industry of a modern genealogist might have contrived, from the identity of names, in addition to some trivial and incidental circumstances, to have shed the lustre of episcopacy on their race, and, by means of Dr. George Horne, Bishop of Norwich, reflected a borrowed renown on his new relatives. But such arts, even if allowable, are unnecessary here; for the grammarian, who forms the subject of the present volumes, is fairly entitled to be considered as a *noun substantive*, whose character and consequence might be impaired, rather than increased, by the addition of any unnecessary adjunct.'

As to the latter of these supposed expedients for conferring adventitious consequence on that proud 'substantive,' we should have thought that no one who had been a personal observer of his moral temperament, could have entertained the idea, long enough to put it in words, of importance being added to him by even a real relationship to the Bishop of Norwich, without being rebuked by the image of that bitterly sarcastic look with which the said 'substantive' would have heard any such suggestion.

He was born on the 25th of June, 1736. Whatever other reasons he might have for complacency in his parentage, there was one that could not fail to be always peculiarly gratifying to him. His father's premises were contiguous to those of Frederick, Prince of Wales, the father of the present King. The officers of the Prince's household thought it would be a great convenience to them to have an outlet to the street through a certain wall which belonged to the poulterer. Without ceremony therefore they ordered a door-way to be broken in it, and paid no attention when he went to remonstrate. He at last boldly appealed to the law, and found its administration upright enough to defend him against the encroachment. Being, however, zealously attached to the house of Brunswick, he had no sooner obtained this decision than he handsomely gave the Prince the desired accommodation.

John, being a favourite and a boy of promise, was placed at Westminster school, and afterwards, for five or six years, at Eton; where, however, it has not been discovered that he gained any literary honours, or made any efforts to gain them.

There are traces of evidence, nevertheless, of great prematurity. 'On interrogating,' says our author, 'an old lady, with a view of discovering if any thing remarkable had occurred during his childhood, I happened to ask "whether she had known Mr. Horne Tooke when a boy." "No!" was the reply, "he never was a boy; with him there was no interval between childhood and age; he became a man all at once upon us!"'

He is believed to have become a diligent student at college, where he passed several years; and whence he removed to undertake, to the great surprize and regret of his biographer, the office of usher in a school at Blackheath. After the strongest terms of commiseration for this supposed melancholy period of his life, it is added, however,

'Yet, on the other hand, from early life, he appears to have been very fond of instructing others, and to have paid particular attention to children, whom he always viewed with a species of paternal regard. In respect to his management of these, he either was gifted by nature, or had obtained from practice, a certain degree of authority not easily to be conceived. His influence in this respect has come to my knowledge on more than one occasion; and I have lately seen a gentleman who assured me, that when a boy, he never stood so much in awe of any person in the world as the subject of these memoirs. He added, there was something inexpressibly significant in his voice, manner, and gestures, that rendered it impossible to approach him with the same ease as an ordinary mortal.'

It was at the 'earnest request of his father, who was a zealous member of the church of England, that he entered, at length into holy orders, and was ordained a deacon. It was not till a subsequent period that he qualified himself for holding preferment by passing through the usual ceremonies incident to the priesthood.' And in the interval between the two points in his progress, and after he had made a commencement as a curate, he entirely abandoned all clerical intentions, and determined to enter on the law.

'The law had ever been his favourite profession, and that on which he occasionally descanted with complacency, and even with rapture until the latest hour of his existence. He early perceived that the career of the bar included the senate, the bench, the wool-sack, and all the patrician honours.'

'A good education, a liberal share of the gifts of nature, a consciousness of his own powers, superadded to a bold and daring character, seemed at once to urge and to qualify him for the profession of an advocate. In addition to all this, he doubtless recollected that a degree at Cambridge would facilitate his claims and his labours. He had accordingly entered himself a member of the society of the Inner Temple, in 1756, four years before he was admitted into *full orders*; little dreaming that, in consequence of the latter event, a

precedent should be hereafter made, in his case, for the express purpose of his exclusion; and that this too should be founded on the identical reason that, in all former times, had rendered those of his cloth peculiarly eligible.'

At the Inns of Court he had for contemporary students and familiar associates Dunning and Kenyon, the one of whom was afterwards to be his defender and the other his judge, but whose more prosperous fortunes in subsequent life could not then have been prognosticated on any ground of family, or talent, or literary attainment. In this last particular both are asserted to have been very greatly his inferiors. And, to judge of their command of money by their *almost* rival frugality, we may conclude they were all under an equal necessity of submitting to calculate their future successes solely on their abilities and exertions. In the point of frugality it should be mentioned that there was a small difference in favour of the individual who was so very eminent for that virtue in later life.

'I have been repeatedly assured, by Mr. Horne Tooke, that they were accustomed to dine together, during the vacation, at a little eating-house, in the neighbourhood of Chancery-lane, for the sum of sevenpence halfpenny each. "As to Dunning and myself," added he, "we were generous, for we gave the girl who waited on us a penny a piece; but Kenyon, who always knew the value of money, sometimes rewarded her with a halfpenny, and sometimes with a promise!"'

But, in spite of his strong inclination to the law, the singular adaptedness of his powers for the most successful prosecution of it, this formal preparation for it, and this companionship with some of the most fortunate of its young proficient, Horne was the captive, beyond redemption, of another destiny.

'His family, which had never sanctioned this attachment,' (to the law) 'deemed the church far more eligible as a profession, and he was at length obliged to yield, notwithstanding his reluctance, to the admonitions, the entreaties, and the persuasions, of his parents. It seems not at all improbable that a friendly compromise took place on this occasion; and that an assurance was given of some permanent provision, in case he consented to relinquish his legal pursuits.

'Accordingly, in 1760, Mr. Horne was admitted a priest of the church of England, by Dr. John Thomas, Bishop of Sarum; and in the course of the same year he obtained the living of New Brentford, which was purchased for him by his father.'——'It is said to have produced between 200*l.* and 300*l.* *per ann.* This income he enjoyed during eleven years, and in the course of that period he not only did duty at Brentford, but also preached in many of the churches of the metropolis.'

In 1763, he was prevailed upon to become what he was accustomed to denominate a *bear-leader*, that is, the travelling

tutor of a young gentleman. With a son of the famous Elwes he passed more than a year in France, with vastly higher gratification, no doubt, than any that could have been afforded by the occupations of a parish priest. It is not, however, to be understood that he scorned all the proprieties of his profession. We may transcribe without being bound to feel any great reverence for the biographer's judgment in theology, his account of Mr. Horne's clerical ministrations.

‘ During his residence at Brentford, he seems to have laboured to prove useful to his parishioners and all around him. His sermons were plain, perspicuous, and practical discourses, tending to remind his audience of their duties to God, their neighbours, and themselves. While he explained the tenets of Christianity, and insisted on their decisive superiority over those of all other religions, he is said to have carefully abstained from controversial points. Chiefly intent on producing beneficial results, he never extended his researches beyond the truths contained in the Scriptures, and the received opinions of the Anglican church. Like the learned and pious Dr. Jortin, he perhaps thought that “where mystery begins, religion ends;” and in this point of view he always bore ample testimony to the excellence of that faith in which he had been educated. No one, however, was ever more ready or more eager in private to oppose and refute the doctrines of the Catholic church.’

We need not remark on the extreme ignorance betrayed in a passage which represents a man as avoiding controversial points, and keeping clear of mystery by—confining himself to ‘the truths contained in the Scriptures, and the received opinions of the Anglican church!’

But whatever may be thought of that portion of Horne's services to his people which he performed under a solemn ecclesiastical obligation, he claims the most animated praise for what he did *beyond* the terms of this obligation. ‘He actually studied the healing art, for the express purpose of relieving the complaints of such as were unable to pay for the assistance of an apothecary. To attain this end he carefully studied the works of Boerhaave, and the best practical physicians of that day; and having learned to compound a few medicines, he formed a little dispensary at the parsonage-house, where he supplied the wants of his numerous and grateful patients.’ It is added, that ‘he was accustomed, at times, to plume himself on the cures he had performed, and often observed, “that though physic was said to be a problematical art, he believed that his medical were far more efficacious than his spiritual labours.”’—Sufficient care, however, was taken that these occupations should not trench on the time and attention due to the ‘Rule and Exercise’ of gentility and fashion. He was fond of gay company; and as some slight drawback from the praises earned

in his theological and medical capacity, it is in the softest gentlest form of blame acknowledged, 'that he was, at one period, accused of being too fond of cards, and of spending too much of his time at ombre, quadrille, and whist.' The biographer did not think himself called upon to tell that the clergyman used to spend the Sunday afternoon in this canonical employment, with a preference, for honesty's sake, of a room looking to the street, and with every kind of blind removed from the windows. But then what an excellent chance we have of knowing, from biographers, all that is material to an estimate of men's characters. Friends will not make plain confessions of things which we know not whether we ought to believe when asserted in the accusations of enemies.

Our author observes that a man of Mr. Horne's opinions might perhaps have been expected to 'lean to the Dissenters,' on account of the more republican cast of their church economy, and their entertaining a spirit favourable to civil liberty. No. He deemed the gradation of ranks in the national establishment well calculated for the production, as well as the reward, of 'merit and virtue;' and,

'notwithstanding the charges afterwards adduced against him, on the score of orthodoxy, no one was *more violent against schismatics* of all descriptions.' 'Out of the pale of its faith' (that of the established church) 'he never was very ready to admit of any ecclesiastical desert whatever.' Vol. I. p. 39.

Mr. Stephens could perhaps have explained on what theory of the subject the established church could have a strenuous advocate in an utter contemner of its creed. But that a man holding such notions concerning religion as Mr. Horne Tooke notoriously did, should be violent against schismatics, is one of the most scandalous inconsistencies in the whole records of human perversity. To think that a man so fierce (and surely we do not censure this animosity) against meanness, hypocrisy, time-serving, and treachery, could also find an object of antipathy and reprobation in that conscientiousness which would not dishonestly and treacherously profess and take the emolument of an adherence to a church, while seriously disapproving its tenets or institutions! and that he could, the while, give himself all manner of credit for rectitude of judgment and moral feeling! But it is thus that irreligion is very apt to become an occultation of common sense in matters where religion is concerned.

Possibly, however, there was somewhat more sense in this than may be obvious just at first sight. It would not be very strange if a man who rejects religion should be very desirous to obtain that sort of countenance to his rejection, which he would seem to receive from the character of those who professed to espouse

it, they were all found devoid of principle. He may therefore very naturally be vexed there should be men to prove by example that Christianity is a promoter of integrity of conduct.

Reverting to the biographer's assertion, that Mr. H. T. thought the hierarchy 'well calculated to incite to,' as well as 'reward, virtue and merit;' we may very fairly make it a question whether we do not get nearer his real opinion in the following extract from a letter he wrote to Wilkes, from one of the stages of his first journey in France.

'You are entering into a correspondence with a parson, and I am greatly apprehensive lest that title should disgust; but give me leave to assure you I am not *ordained* a hypocrite. It is true I have suffered the infectious hand of a bishop to be waved over me; whose imposition, like the sop given to Judas, is only a signal for the Devil to enter.

'I allow, that usually at that touch—"fugiunt pudor verumque, fidesque. In quorum subeunt locum fraudes, dolique, insidiaque," &c. &c. but I hope I have escaped the contagion; and, if I have not, if you should at any time discover the BLACK spot under the tongue, pray kindly assist me to conquer the prejudices of education and profession.' p. 76.

We have little doubt that this indelible record may be taken as the genuine expression of his estimate of the institution to which he belonged, and was always mortified to belong; and therefore as a measure of the honesty, the equity, and the decorum with which he could be 'violent against schismatics.' He boldly declared there was nothing in this letter which he should be ashamed to have generally known, when he understood that the worthy friend to whom it had been addressed threatened to publish it, in revenge of some offence he had chosen to take at the writer. But nevertheless, he must have been excessively vexed at his own indiscretion, even though he had not entertained (it does not appear whether he ever did entertain) any ambitious designs on the higher stations in the church, designs to which the public disclosure of such sentiments would inevitably be fatal. He would be more mortified at being exhibited in this attitude of humiliation. A proud man, an able man, a learned man, and a knowing man, thus almost prostrate before such a piece of human nature as Wilkes! indignantly but impotently endeavouring to tear off his sacerdotal vestments; making a bitter but poor jest of ceremonies which he had been obliged to maintain the utmost gravity while undergoing; earnest to divert the anticipated sneer from himself to his fraternity and sacred vocation; eager to prove that though he *had* professed to be 'moved by the Holy Ghost,' he was not, he really and in good faith was not, unworthy of the friendship of one of the most abandoned profligates on earth; en-

treating to be allowed to make a sacrifice of whatever in his education and chosen profession might be displeasing to this regent of doctrines and morals; and hoping to be at length, through his auspicious influence, redeemed from the degradation at least, if he could not be delivered from the fact, of being a priest!

His feelings with regard to his profession would be combined with many other sentiments to make him exult in the prospect of another travelling adventure, which was to extend through the most interesting parts of France and Italy. He went again in the capacity of tutor to a young man of fortune. He left his canonicals at Dover, and 'assumed the habit, appearance, and manners of a private gentleman.' 'Nor ought it to be omitted,' says the biographer, 'that, on both this and the former occasion, the young gentleman entrusted to his care, never once dreamed that he was under his inspection; but deemed himself highly honoured, as well as obliged, by the permission to accompany him in the capacity of a friend.' Wilkes, in one of the letters in which the grand quarrel between the two friends was publicly fought out, alludes to Horne's residence in Italy, with strong intimations respecting his morals, and challenges him to venture a reference on that subject to an---'Italian gentleman now in London,' a challenge which the clergyman does not notice in his reply.

However this may be, he seems, on his return, to have taken to the pulpit with a considerable degree of activity, and with a distinction which might soon have grown to popularity and celebrity.

'There is abundance of proof, indeed, that Mr. Horne was now considered an admirable preacher, and that his eloquence only wanted cultivation, to place him among the most successful of our English divines. But it was in orthodox and doctrinal discourses that he chiefly excelled, and he is accordingly reported to have distinguished himself greatly by his exhortations before confirmation, on which occasion, by mingling sound argument with kind and affectionate persuasion, he never failed to make a suitable impression on all who heard him. In short, he might not only have been greatly respected, as a popular pastor, but was still in a fair way to become one of the pillars of the Anglican church, when a memorable event occurred in the political world, and proved an insurmountable, though not, perhaps, an unexpected obstacle to his future preferment.'

This event was the famous Middlesex election, in which the government was braved, encountered, and defeated by a daring mock patriot, of ruined fortune, obnoxious to the laws, and of infamous morals.

• He boldly returned to his native country; and this exile, and

outlaw, who had spent his own patrimony, dissipated his wife's fortune, and was accused of cheating a hospital, now offered himself a candidate for the first city in the empire. Nothing daunted by a repulse there, he next determined to represent that county which was the seat of the laws he had violated; of the parliament by which he had been expelled and prosecuted, and of the prince to whom he had rendered himself personally obnoxious.' p. 93.

'Although the minister of New Brentford was not ignorant of the vices of this celebrated character, yet he well knew how to distinguish between him and his cause: against the former he was constantly on his guard; while, with respect to the latter, he had always been favourable to it, and that too in no ordinary degree. Of his talents and intrepidity he was well assured, and by this time, he was not so ignorant of the world as either to hope or expect, that no one except a man of immaculate character should enter the forum as an advocate for popular rights.' p. 88.

The leading facts of that transaction are sufficiently known. Wilkes, though he carried the election, was rejected by the House of Commons. He had the same success a second, third, fourth, and fifth time, in quick succession, and still met the same repulse. Colonel Luttrell was his opponent in the fifth election, and was declared duly elected, though he had only about a fourth part of the votes. It is stated that the mob became so furious on this, that the Colonel would have lost his life but for the personal interposition of Mr. Horne, who rescued him and conducted him to a place of safety. Our author observes,

'This generous conduct must surely be allowed to have been worthy of applause; but, such is the deadly enmity of political contests, that it rendered him ever after, suspected by many of that party, and, on a future occasion, was frequently quoted against him as an indelible disgrace.'

Horne put forth the whole force of his mind in the preparation for this great contest, and in the management of it; and to his able and indefatigable exertions the biographer mainly attributes the energy and success of the popular cause. His courage, which was of the coolest and firmest kind, shrunk from no hazard: his resources of argument and declamation were inexhaustible: his personal applications had every diversity of address and persuasion: his very moderate pecuniary means were freely devoted: and his measures and exertions to preserve good order, and prevent all violence, beyond that of language, on the popular side, proved how well he was qualified to manage the populace, and how much influence he must have previously acquired over their minds. This care to prevent violence was strongly contrasted with the conduct of the government party, who hired and embodied a gang of ruffians for the purpose of perpetrating it. In consequence, several

nonoffending persons were desperately wounded, and one man was killed. Horne's zeal and intrepidity were eminently displayed in his unsuccessful efforts to bring to justice the criminals in this and one or two other deeds of partly similar nature. Why such efforts should be unsuccessful, when those criminals were ascertained, it is not difficult to conjecture.

The share he took in this contest would be to him of the nature of an experiment on his own powers; and the manner in which he had borne himself through so various and turbulent a warfare, would greatly confirm and augment his consciousness of extraordinary strength. While this would tend to impart a tone of provocation and defiance, the exercise of so ardent, and, in his constant opinion, so virtuous an hostility, excited a passion for war which could not in a mind constituted of such 'stern stuff' as his, become extinct as soon as the particular occasion was past. A heated piece of iron retains its power to burn longer than slighter substances. The passion was prolonged in a keen watchfulness to find an enemy, and a fierce promptitude to attack him. When we add to this, that from his childhood his hatred had been directed against the sins of governments, we shall not wonder to find him, from the period in question, the unrelenting persecutor of statesmen, and their corruptions, and their adherents. Among the first objects of this inextinguishable spirit of war was a Right. Hon. person of the name of Onslow, a member of administration, who was publicly called to account for an imputed delinquency in so peremptory a style, that he was provoked to make his ultimate answer by a prosecution. Horne, defeated at first, stoutly fought the matter through the courts to a third trial, in which he was completely victorious; and it was a victory over a much greater personage than his immediate antagonist, for he defeated Lord Mansfield, and in a manner so marked and decisive that it must have caused that personage extreme mortification. This was a proud commencement of that series of interviews which Horne was destined to have with his lordship, under the relation of judge and culprit, and might contribute not a little to his maintaining ever afterwards such an attitude of intrepidity and equality as no other man did, in the same relation, to the great despot of law.

There awaited him, however, a much more vexatious, and less eventually prosperous contest, in his public correspondence with Wilkes. It will depend on the various degrees of interest felt by readers about Horne's history and character to be grateful to the biographer, to forgive him, or to condemn him, for inserting nearly the whole of this correspondence, occupying about a hundred and forty pages. We profess to place our-

selves, not without a very great effort, in the middle class of these three. We think a short analysis might have competently exhibited the merits of the question, and would have satisfied at least half of the readers of the work. If it was presumed that a considerable number would really wish for more, the entire correspondence might have been printed separately for their sake. But probably it is a better trade calculation to load every copy with the additional cost of this republished correspondence, than to sell the work for so much less and leave it to the option of the purchasers to send also for this supplemental part.

It contains a great deal of able writing, but is so completely of a personal nature as that it would require the combatants to be of much greater historical importance to give it any permanent interest. It explains why they became virulent and implacable enemies, and exhibits a graceless picture of strong talent on the one side, and alert talent on the other, earnestly exerted and delighted to tear and stab and poison, and ready, apparently, to join in a most devout prayer to the nether world for more efficient implements of offence. Horne's letters are composed with a grave, intense argumentative acrimony. Wilkes's, with still more deadly rancour, are more volatile, satiric, affectedly careless, and captiously smart: they display the boldest impudence of depravity, with wit enough to render it both amusing and mischievous. In point of success, relatively to the main matters in dispute, there is no manner of comparison between the two. Horne's part of the correspondence, though it may not completely vindicate himself in all points, perfectly explodes his opponent to atoms. It proves this noisy demagogue, who scorned the people as much as he gulled them, and hated men in the proportion in which he had received any favours from them, was one of the most worthless articles ever put in the human figure. Nevertheless, it seems that, in general estimation, Wilkes was the victor.

'This literary contest,' says Mr. Stephens, 'rendered Mr. Horne one of the most odious men in the kingdom. Respecting the justice of the dispute, there can be little hesitation; but, in regard to its impolicy, no doubt whatever can be now entertained. It is but candid to confess, that Mr. Horne did not succeed in his attempt to expose Mr. Wilkes to the multitude, for he became more popular than ever, and that, too, in consequence of the opposition to his career. That gentleman, indeed, though his talents and learning were far inferior, yet, by means of superior skill, and a more intimate knowledge of mankind, appears, on the whole, to have foiled his adversary. By stoutly denying some, and artfully parrying other charges against his character, he continued to confuse and perplex the whole business; and although Mr. Horne had most if not all the respectable men on his side, yet the public at large, which is seldom capable of

entering into a minute and laborious investigation, after being some time bewildered in the maze of a prolonged periodical correspondence, at length declared fully and unequivocally in behalf of Mr. Wilkes.

We cannot comprehend on what ground 'superior skill' is attributed to Wilkes in this conflict; nor should we have known where to seek a proof of his 'more intimate knowledge of mankind,' if something like such proof had not presented itself in the circumstance of his confidence that he should be able to maintain himself in favour with the multitude in spite of those exposures by which his adversary probably expected, though perhaps with less confidence, to destroy his popularity. Indeed Horne did himself, a little while afterwards almost acknowledge that his enemy was the more knowing man, when he said, in one of his letters to Junius, 'I am sometimes half inclined to suspect that Mr. Wilkes has formed a truer judgment of mankind than I have.' But really, in glancing through the controversy now, in the indifference of feeling with which matters so long past and comparatively unimportant are regarded, we think almost every reader will allow that Horne might, without forfeiting much of his high reputation for shrewdness and knowledge of the world, have presumed that his statements could not fail, at the least, greatly to moderate the popular idolatry of his opponent. Unless they regarded the series of allegations as a string of absolute fabrications and falsehoods, and that too in spite of the evidence by which many of them would be substantiated, it is impossible to understand how the public could resist the conviction, that this champion of liberty and justice was destitute of conscience and shame; that he was selfish and ravenous to the last possible excess; that he cared for no public interest but so far as he could turn it to his own advantage; that in virtue of his acting the patriot he arrogantly demanded, of a party of public spirited men who were associated for political objects, to be supported, by subscriptions, in a sumptuous style of living, while his immense debts also were to be liquidated from the same source; that he was indignant when any portion of the pecuniary liberality which had from the first been intended for more purposes than merely aids to him, was proposed to be applied to any one of those purposes, however urgent and important; that he had thus become a burden and nuisance to his generous supporters, as intolerable as the magician or demon that fixed himself on the shoulders of Sinbad; that his capacity and fame for daring exploits did not preclude the meanness that could descend to the most paltry tricks; that, in short, the sooner the public cause could be totally dissevered from his interests and character the better. To convince the people of the necessity of this sepa-

ration, we can believe to have been really the leading object with Horne in this ferocious controversy; though his own vindication and revenge came in, of course, for a considerable share of his concern.

Perhaps it is allowable to receive with some degree of scepticism Horne's declarations that he had *never* lent his aid to the mock patriot from any personal partiality to him, but always exclusively on public grounds; having, he says, very early in their acquaintance, been led to conceive 'an infinite contempt for the very name of Mr. Wilkes.' If, however, he did, almost from the first, estimate the man at his true worth, we know not how it is possible to excuse him for being content, during so considerable a space of time, that the public cause should be identified with the character and interests of such a man. It is true that the man, however bad, had a just quarrel against the government; the nation also had its just quarrel; and the prosecution of both these quarrels coalesced into one action. But it was of little consequence what became of so profligate and worthless a person: and one really should have been glad if the nation could have found out any other possible means of asserting its rights, than by identifying those dignified and sacred objects, justice and liberty, with a compost of vices, that proclaimed itself for their apostle and martyr. Doubtless it must be acknowledged that such a case would, to a man of public spirit, and at the same time refined and religious conscience, present a choice of two evils. It is, on the one hand, a great evil for a nation to suffer, for a year or a month, an infringement of any one of its rights. It is a very great evil, on the other hand, that the most momentous national interests and political principles should, in order to their being defensively maintained, be suffered to be, as it were, personated by a character that will throw and fasten upon them all the associations of vice and dishonour, a character strongly tending to give the scrupulous and the virtuous a loathing of politics and almost a disaffection to the very name of liberty, and to supply the advocates of arbitrary and slavish principles with a topic, or rather a whole volume of topics, by which to give their children, their neighbours, and their countrymen a degraded representation of the doctrines of liberty.---Either Horne or Junius, we really forget which, somewhere says, that if the very Devil himself could be supposed to put himself in the place of advocate and vindicator of some point of justice, he ought to be, so far, supported. We cannot agree to this, for the simple reason, that the just cause would ultimately suffer greater injury by the dishonour it would contract, in the general estimation of mankind, from the character of its vindicator,

than probably it would suffer from the wrong against which it would be vindicated. It must be a case of most perilous urgency indeed if it will not be more politic to wait a while, and ransack the whole nation for an honest man to be put to the service rather than employ an agent, whose qualities make even ourselves sometimes sick of the very business in the prosecution of which we support him.

(To be concluded in our next number.)

Art. XI. *Shipwrecks and Disasters at Sea*, Or Historical Narratives of the most noted Calamities and Providential Deliverances which have resulted from Maritime Enterprizes. With a Sketch of the various expedients for preserving the lives of Mariners. 8vo. 3 vols. pp. 1490. Price 1l. 16s. Constable and Co. and Longman and Co. 1812.

A WORK like this—a plain compilation of narratives, with due mention, in many of the instances whence they are taken—is evidently no subject for criticism. We notice it, chiefly, as a very fortunate effort in literary adventure; while, at the same time we shall not neglect the opportunity it affords us of recording on our pages a few of the striking scenes and situations with which it abounds. If any of our readers are tempted to have recourse, for mental stimulus to the marvellous and the terrible of romance, we can assure them they may reserve the resource of fiction to a future time,—if indeed the wonderful and terrible of reality displayed in so many forms in these volumes, shall not operate to inspire a distaste and contempt for the vain phantasms of fiction.

The narratives in this collection are about eighty; the series beginning with the shipwreck of Petro Quirini, near the Coast of Norway, in 1431, and coming down to the wreck of the *Nautilus* sloop of war on a rock in the Archipelago, in 1807. Many of the earlier accounts are extracted from such books as not very many readers can have access to, or are reprints, or translations of narratives which appeared singly, and are now rarely to be found. The editor professes to have been guided by careful and even very rigorous principles in deciding in favour of the truth of the narratives; but we think it a culpable deficiency, not to have, in every instance, assigned, in the most express terms, the authority on which he relied. This, however, is done in a great proportion of the relations.

The best authorities [he says] in various languages have invariably been resorted to in framing these volumes. As will be sufficiently evident on a cursory perusal. One point especially studied here, and which should be attended to in every historical relation, is,

resorting to the earliest authorities. Narrations by passing through many hands are so much disfigured, and receive so many interpolations as at length to become a fruitful source of error. At the same time, in several instances this could not by any means be accomplished.'

'The substance and style are varied according to the capacity of the relater; and his view or participation of the calamity described. Rude and uncouth, as proceeding from those little accustomed to such compositions, several have necessarily here undergone a partial modification. Yet the spirit of the original is always preserved, and to a certain extent the style. In general, it is to be remarked, that the simple and unaffected narratives of seamen, are the best and most impressive, though many abound with obscure, perplexed, and contradictory expressions, which will not admit of explanation. These are accordingly presented with their intrinsic imperfections. It can scarce appear surprising, indeed, if the successive incidents of every catastrophe related, have not been retained in regular and minute detail. Although it be difficult to guard against deceit, more especially where there may have been few testimonies, the admission of any narrative of suspicious credit has been anxiously avoided!' Int. pp. xiv, xv.

Several compilations of a nature not very dissimilar to the present have at different times been presented to the public, of which we believe Clarke's *Naufragia* is among the most recent: but none, as far as we are able to judge, will be found to contain so great a variety of authentic narratives, in so convenient a compass. The arrangement adopted in the present collection is chronological, and the editor has occasionally subjoined a few geographical and historical notices. The following table contains a list of the several accounts, with their respective dates.

Vol. I '143! Shipwreck of Pietro Quirini, near the coast of Norway.
1558 Famine in La Jacques, a French vessel, on a voyage from Brasil.
1583 Loss of Sir Humphrey Gilbert, with the *Squirrel* and *Delight*.
1585 Shipwreck of the Portuguese Admiral, Fernando de Mendoza.
1593 Wreck of the *Tobie* of London near Cape Espartel. 1593 Shipwreck of Henry May on the Bermuda Islands. 1596 Wintering of the crew of a Dutch vessel in Nova Zembla. 1601 Shipwreck of Francis Pyrard in the *Corbin*, with an account of his subsequent misfortunes. 1609 Wreck of the *Sea Venture*, an English vessel, on the Bermuda Islands. 1619 Destruction of the *New Horn* by fire. 1620 Shipwreck of two Dutch vessels on the coast of Madagascar. 1629 Shipwreck of Francis Pelsart on the coast of New Holland. 1630 Preservation of eight Seamen accidentally left in Greenland. 1633 Fate of seven Sailors in the island of St. Maurice. 1634 Fate of seven Seamen wintering in Spitzbergen. 1639 Shipwreck of the *Spitzbergen*. 1644 Miraculous Deliverance of five persons from slavery at Algiers, in a canvas boat. 1647 Providential escape of several Frenchmen banished to the Virgin Islands. 1648 Narrative of a great deliverance at Sea. 1652 Condition of Olave and Andrew Engelbrechtsen, on a barren island. 1670 Loss of the *Bleeker*, a

Dutch whale ship. 1675 Dangers and distresses of the Dutch in the Greenland Seas. 1676 Shipwreck of Captain John Wood. 1682 Shipwreck of Hanjemon, a Japanese, on a rock near Visea Grande. 1682 Shipwreck of King James VII. while Duke of York. 1686 Shipwreck of Occum Chamnan, a Siamese Mandarin, near Cape Needles. 1687 Shipwreck of M. de Serres, near the Island of Martinique. 1695 Explosion of a French vessel, commanded by the Sieur de Montauban, on the Coast of Guinea. 1701 Wreck of two English Vessels on the Island of Mayotta. 1701 Loss of the Degrave East Indiaman off the Coast of Madagascar. 1706 Preservation of nine Men in a small boat, surrounded by Islands of Ice, on a voyage to Newfoundland.

Vol. II. '1710 Loss of the Nottingham Galley, on a rock called Boon Island. 1710 The Voyage, Shipwreck, and Escape of Richard Castleman. 1719 Wreck of a Genoese Tartan on the Coast of Algiers. 1719 Condition of M. de Bellisle, abandon'd on the Coast of Mexico. 1720 Loss of the Speedwell on the island of Juan Fernandez. 1723 Adventures of Philip Ashton, who, after escaping from Pirates, lived sixteen months in solitude on a desolate Island. 1738 Loss of the Sussex East Indiaman near the Coast of Madagascar. 1741 Loss of the Wager Man of War on the coast of Patagonia. 1741 Hardships suffered by part of the crew of the Wager, after their departure from Wager Island. 1741 Adventures of Alexander Campbell, and some of the Officers of the Wager. 1742 Dangers and distresses of Isaac Morris and seven companions. 1743 Account of four Russian Sailors abandoned on the island of East Spitzbergen. 1746 Wreck of the Inspector Privateer, in Tangier Bay. 1752 Burning of the Prince, a French East Indiaman. 1754 Burning of an East India Ship. 1755 Wreck of the Doddington East Indiaman, on a rock in the Indian Ocean. 1756 Shipwreck of Philip Aubin on the coast of Guiana. 1757. Escape of eight persons from the Adu Isles. 1758 Loss of the Duke William Transport. 1758 Wreck of the Litchfield Man of War on the coast of Africa. 1759 Loss of the Brig Tyrrel, and subsequent distresses of the crew. 1759 Famine in the Dolphin Sloop. 1760 Shipwreck of a Russian crew on the Aleutian Islands. 1760 Loss of the Ann Frigate. 1761 Shipwreck of the Utile on Sandy Isle. 1765 Famine suffered on board the Peggy. 1777 Loss of three of the Dutch Fleet in Greenland. 1780 Wreck of the Brigantine St. Lawrence, on the Island of Cape Breton.'

Vol. III. '1782 Wreck of the Grosvenor East Indiaman, on the coast of Caffraria. 1782 Loss of the Centaur Man of War. 1783 Wreck of the Antelope Packet. 1786 Loss of the Halsewell East Indiaman, on the coast of England. 1789 Dangerous voyage by Captain Bligh, in an open boat from Tofoa to Timor. 1791 Wreck of the Pandora Frigate. 1792 Loss of the Winterton East Indiaman, on the coast of Madagascar. 1793 Hardships suffered by David Woodard and Seamen, on separation from an American Vessel. 1795 Shipwreck of the Juno on the coast of Aracan. 1795 Loss of the Catharine, Venus and Piedmont Transports. and three Merchant Ships. 1796 Loss of the American ship Hercules, on the coast of Caffraria. 1796

Explosion of the Frigate *Amphion*. 1797 Suffering of twelve men in an open boat. 1798 Loss of the *Resistance* in the Straits of Banca. 1799 Sufferings of six Deserters belonging to the Artillery of the island of St. Helena. 1803 Loss of his Majesty's Packet, *Lady Hobart*, on an island of ice. 1803 Loss of the Ship *Fanny*, on a rock in the Chinese Ocean. 1805 Loss of the Earl of Abegavenny East Indiaman. 1805 Wreck of the *Betsey* Schooner on a reef of rocks. 1805 Wreck of the *Aeneas* Transport on a rock near the coast of Newfoundland. 1806 Wreck of the Ship *Sydney* on a reef in the South Sea. 1807 Wreck of the *Nautilus* Sloop of War on a rock in the Archipelago.

As might naturally be expected, there is a considerable sameness in the narratives, particularly in those parts of them which describe the onset of the winds and waves, and their effects on the ship—though, in the subsequent parts, the deportment of the crew and the nature of their distresses generally afford sufficient features of distinction. In a large proportion of instances, we observe that a good deal of the preliminary matter is cut away; an expedient which is favourable to the variety of the volumes, no doubt, but which tends a little perhaps to weaken our sympathy with the sufferers; since we see them exposed to peril, before we have had full opportunity of becoming interested in their behalf. On the whole, however, we have seldom perused a work which is more calculated to seize upon the attention. Shipwreck is a calamity which appeals to the feelings with peculiar force. The scene is brought before our eyes in a moment: we need no preparation to be made aware of the magnitude of the danger: and how is it possible to view with unconcern the struggles of our kind in an extremity where the prospect of safety is usually so remote,---or not to realise in the conflicting passions which must agitate the breasts of those who, “in the midst of life,” find themselves suddenly devoted to destruction?---But it is time to perform our promise of presenting the reader with a few citations.

The narrative of John Lery which stands second in the collection, presents a frightful picture of the effects of famine.

‘For twenty days,’ he says, ‘that a famine so terrible prevailed, there was neither a drop of wine nor water in the ship; nothing but a small cask of cyder remained, which was served out at the rate of a wine glass full daily to each person. If rain chanced to fall, it was industriously caught in sails spread out, with a bullet in the centre; and what ran through the scuppers of the vessel was carefully collected, though far more turbid than water in the kennels of a town. Some were reduced to the exigence of trying to gnaw Brazil wood, the hardest and driest of any, with their teeth. When Philip, the chief of the passengers was thus employed, he said, with a deep sigh, “Lery, my friend, four thousand pounds are owing to me in France, which I should gladly relinquish for a loaf of bread and a

glass of wine." Peter Richer, their minister, had now almost expired of want: stretched out in his cabin, he prayed as long as he was able; and, at length his voice ceasing, life departed a short time afterwards.

'The most horrible sensations accompanied the excessive hunger that was endured: not only were the bodies of the people debilitated, but their dispositions became morose, irritable, and ferocious, and they felt the full truth of what it is *to rage with hunger*. God, they called to mind, had, in his wrath, declared he would punish his people with famine,—that he, who before abhorred cruelty, should delight in it,—and that he should wish to devour the flesh of those who were dearest to him. Now, though the horror of divine vengeance alone restrained the sufferers in this unfortunate vessel from proceeding to that atrocity, they began to view each other with a malignant eye, and had not the evil soon drawn to a close, the living would have begun to preserve life on human flesh.' pp. 43, 44.

The ferocious looks and malignant dispositions here attributed to these unfortunate Frenchmen, (at least if we may judge from several other narratives in the compilation) seem to be common to most cases of extreme hunger. And we may here take occasion to observe, that the effect produced on the mind by the contemplation of such scenes of misery, is more likely to be injurious than beneficial; inasmuch as it tends, in some measure, perhaps, to confound our moral perceptions, when they are not more than usually clear, by exhibiting intelligent beings so completely at the mercy of external circumstances, as that they seem almost emancipated from those restraints which, in ordinary cases, admit of no compromise or relaxation.

The narrative immediately succeeding the one to which we have just adverted,---'the loss of Sir Humphrey Gilbert,' presents one of those instances of self-sacrifice in which our naval annals are by no means rare.

'When the fate of the ship became inevitable, he was advised to save himself by endeavouring to reach the boat; but he refused to set an example of first deserting the vessel, and continued to exhort his people by all means to exert themselves, and not give way to despair. He then went on deck, and calmly awaited death, which he resolved rather to suffer, than to expose himself to the reproach of forsaking his charge. One hundred men perished along with him, and among them a learned man, belonging to Buda, in Hungary, and thence called Budæus, who had ventured on this enterprize, merely for the purpose of recording the more interesting events of it in Latin.' p. 52.

Only sixteen men, it appears, including the master, contrived to save themselves in a small boat, in which, without oars or provisions, and expecting every moment to sink from the boat's being too heavily laden, they drifted for seven days and nights before they, at last, made the shore. In the follow-

ing quotation we have a similar scene, only more affecting in its details.

‘The boat was not only overloaded by the numbers within, but leaked very much, and the adventurers had but a small store of provisions. Whence, after rowing several days, they resolved to choose a captain from their number, to whom they should give implicit obedience. A gentleman born in India, though of Portuguese extraction, was selected, whose first act of authority was commanding his crew to throw some of the rest overboard, being such as were weakest, or least likely to be useful. Among these was the carpenter who had, so lately assisted in repairing the boat. When he knew that the lot had fallen to him, he besought his comrades to give him some marmalade, and a cup of wine; which having received, he willingly suffered himself to be thrown over, and was drowned. Another of the victims had a younger brother in the boat, who suddenly started up, and prayed the captain to change the lot, and let him die in his brother’s place. “My brother,” said he, “is older and has more knowledge of the world than I, therefore, more fit to live, and better able to assist my sisters and friends in their need: and I had rather die for him, than survive without him.” The elder brother being thus released, the younger one was thrown into the sea. He swam full six hours following the boat; and although he was repulsed with naked swords, he laid hold of it, and had his hand cut half asunder. However, he would not let go, and those within were at last obliged to take him in again. Both these brothers were personally known to the author of this narrative.’

Perhaps shipwreck never appears in a more terrific shape than when it is occasioned by fire. The following extract is taken from an account of the burning of the *New Horn*, drawn up by her commander, Ysbrants Bontekoe, a Dutchman.

‘On the 19th of November, we had reached the latitude of the Straits, which lie $5^{\circ} 30'$ south of the line, when I was suddenly alarmed with a cry of “fire.” Then walking on deck, I looked down the hatchways, where I could discover nothing except the steward pouring water into a cask. But I quickly repaired thither, asking him where the fire was, on which he pointed to the cask, and I thrust in my arm without being sensible of any thing like fire. It appeared, however, that the steward had gone down with a candle to fill his keg with brandy, that a small glass might be served out to each person next morning according to custom. While thus occupied, he had thrust his candle into the hole of a cask on a tier above that from whence he drew the spirits, and in removing it, a spark from the wick fell exactly into the bung hole of the other. The water he had poured in prevented me from discovering the fire, and, considering it extinguished, I returned to the deck. The fact unfortunately proved otherwise; and the flames rapidly reviving, blew out the ends of the cask, when still more unfortunately, the fire, reaching a heap of coals which had been stowed under the cask, kindled

them. A second alarm of fire ensued, and all hands ran hastily to the place, making great exertions to keep it under, which was extremely difficult to be accomplished, as there were four tier of casks above each other. Besides, another embarrassment confounded us, for such a thick and sulphureous smoke arose from the wet coal, that those at the bottom of the hold were almost suffocated, and could scarce find the hatchways. In this emergency, I proposed to Heyn-Rol the supercargo, that we should throw the powder overboard, but he refused to consent, alleging, that the fire might still be extinguished. "Besides," says he, "if we throw away our powder, how shall we defend ourselves against our enemies; should we be attacked and taken, we shall have no apology." In short, the powder remained.

' Meantime, the rage of the fire augmented more and more, and as it was impossible to remain down in the hold, the decks were scuttled, that yet greater quantities of water might be poured into it, but all in vain.

' The launch had been three weeks astern of the vessel, and now the yawl was also lowered down to clear the decks. Seeing nothing but sky and sea, and dreading the progress of a devouring element without the hope of succour, terror and apprehension spread among the crew; some of them began to desert their posts; quietly slipping along and concealing themselves by the chain wales, they dropped down into the sea, endeavouring to swim to the launch or cutter, where they also attempted to lie unnoticed.

' Heyn-Rol, coming by chance into the gallery was surprised to see so many people in the boats. They cried to him that they were about to cast off, and entreated him, if he meant to accompany them, to lose no time and descend the stern ladder. Allowing himself to be persuaded, he went down, and then requested them "to apprise their captain and wait for him," but they would not do so, and cutting the penter made away.

' I who knew nothing of all this, was exerting myself to get the fire under, when a seaman came to me with tears in his eyes, saying, "Dear captain what can we now do, the launch and cutter have deserted us?" "If they are gone," I answered, "it is not to return," and hastily ran above. There I soon satisfied myself of the truth, and immediately hoisted all sail to run them down; but when within about three ship lengths, they got the weather gage and escaped.

' I then renewed my endeavours to encourage the rest of the crew, telling them, that next to God our trust must be in ourselves, and exhorting them to persevere steadily in their exertions to get the fire under. In the next place, I ordered the powder to be thrown overboard, and they hastened to obey me. The fire being at the bottom of the hold, which it was difficult to reach on account of a quantity of iron and other things that obstructed us, I resolved to let in the water through the ship's side to a considerable height, in hopes of extinguishing it: and carpenters were immediately sent for with their augers to bore the necessary holes.

' Nothing but sighs and lamentations resounded in the vessel,

while, with unabated vigour, quantities of water continued to be poured down the hatchways. In a short time, however, the oil took fire, and the flames became more and more furious as we tried to conquer them. Our situation now became desperate, consternation spread among the crew, their exclamations of terror increased, until, beholding inevitable death approach with rapid strides to destroy them, their courage sunk into apathy. I stood upon the deck, along with sixty-five others, close by the main hatchway, receiving the water in buckets: sixty barrels of powder had been got over-board, but three hundred still remained: the fire at length reached them, and the vessel blew up in the air, with one hundred and nineteen souls: a moment afterwards, not a human being was to be seen; and, believing myself launched into eternity, I cried, "Lord have mercy on my soul!"

'But although stunned by the explosion, sensation did not entirely forsake me, and perhaps some slender remnant of life and resolution still lurked in my heart. Thus on falling back into the water, near the wreck of the ship, now in more than a thousand pieces, I took a little breath, and looking around me, saw the main-mast and then the fore-mast floating close by my side: I gained the former, uttering exclamations of regret, and, occupied by reflections which my situation excited, I observed a young man rise from the water, who swam to part of the vessel, crying out, "I have got it!" "My God," said I to myself, "does any one survive?" A yard was drifting towards him, and the mast which I had seized not being steady enough, I cried out to him, to push the yard a little nearer me, that I might secure myself on it and then join him, though two wounds on the head, and bruises over all my back, almost precluded me from moving; so that recommending myself to heaven, I thought a little longer time would terminate my existence.

'Thus my companion and myself being seated together, each holding a plank in his hand, part of the wreck of the fore-castle, the former raised himself, trying to discover the long boat. He saw her indeed, but at such a distance, that he was unable to discern whether the head or stern was foremost.

'At this period the sun went down, to our great affliction, for we were destitute of all prospect of succour, and our only consolation lay in invoking the mercy of God to relieve our distress.'

Shortly after they were taken up by the adventurers in the boat, and, after enduring great privations, landed on Sumatra, where they met with no very pleasant reception from the natives. The expedient adopted by the worthy Dutchman, on one occasion to avert their ill-will is rather curious.

'While about half down the river, they began to murmur, and darting ferocious glances at me, I became alarmed for an attack. Indeed, I must acknowledge that I laboured under great apprehension, for I had no means whatever of defence. Putting my trust in Heaven, I began to sing a psalm, and so loud, that the banks of the river resounded with my voice. Whenever the na-

tives heard me, they laughed immoderately, conceiving that I had no impression of fear: and happily we got in sight of the launch. I then make a sign to my own men, who ran down to the beach to receive me.' pp 188—9.

It is not often that these accounts afford much of what can be called amusement. Perhaps that of the shipwreck of Occum Chamnam, a Siamese mandarin by Father Tachard may be mentioned as an exception to the remark. The Mandarin, it seems, was sent with a large retinue on an embassy to the court of Portugal; and the vessel, which was navigated by Portuguese, struck on the coast of Africa. The crew and passengers were all saved, and set forward to make the best of their way to the Cape of Good Hope. But finding great difficulty in obtaining provisions, the Portuguese, took occasion one night to abscond and leave the poor Siamese to shift for themselves. Part of the address of the mandarin on this occasion to his countrymen is too curious to be omitted.

' But one thing more. You have witnessed my invariable respect for the dispatches of the great king, our master; my first, or rather my sole anxiety during our shipwreck, was for their safety; nor can I ascribe my own preservation to any other cause than the fortune which is inseparable from him who has once approached the throne. You have since beheld the circumspection with which I bore them; when encamped on mountains, I have placed them still higher, and always above the rest of our body; and, myself withdrawing lower, I guarded them at a respectful distance; and in the plains they were affixed to the top of the highest plants I could attain. During the journey they were borne by myself, and never entrusted to others, until I was unable to drag my limbs along. Now, in our present uncertainty, should I not be able to follow you long, I enjoin the third ambassador, in the name of our great king, to act precisely as I have done; and should his strength also fail, to transmit these instructions to the first mandarin. I repeat, that the third ambassador must be equally circumspect about these august dispatches, if I die before him, so that some one of the Siamese may return them to the king, should they not reach their intended destination. But should it be fated that none of us make the Cape of Good Hope, he to whom they are last entrusted, must bury them on some eminence, if he can, so that they may not be exposed to insult; and then he may die before them, testifying as much respect in death, as he was bound to shew during life. Such is what I recommend. Let us resume our pristine courage; let us never separate, but, taking easy journies, trust that the fortune of our king will attend us, and that his reigning star will watch over our preservation.'

Seldom, surely, has loyalty been carried to a higher pitch. Thrice happy Siamese! who venerate their sovereign so much as never to allow even his name to be pronounced but by Patrician lips; and who esteem the blood royal so sacred, as to

sanction no mode of putting him to death but by beating him with aromatic clubs.

Whenever a ship is wrecked upon Moorish territory, we are sure to encounter revolting details of insult and cruelty over unoffending helplessness. A half-civilized people is always pre-eminently ferocious. The natural wildness of the savage state becomes more terrible by being blended with fraud and cunning; there is the same disposition to torment, with the power of tormenting ingeniously; to the strength of the lion is added the subtlety of the serpent. The following instance is one of a family.

‘The Moors being expert divers, soon fished up the packages that were in the tartan, and also the drowned bodies. In this occupation they employed the steward and the valet; and, having drawn the bodies ashore, stripped them quite naked. Disdaining to profane their knives on Christians, they beat Madam de Bourk’s fingers off with stones, in order to obtain her rings. What a cruel spectacle to behold the bodies of those who had been so dearly beloved, exposed to the insults of the Moors, who amused themselves in throwing stones at them, and testifying their delight in the sound occasioned from the bodies being swollen with water.’ *II. p. 55.*

Much of this gratuitous cruelty, in the case of the Moors, may be attributed to their religion and government. They are Mahometans, and are therefore systematically taught to despise the rest of mankind, as no better than “dogs,” and they are the property of despots, and are therefore at once insolent and abject. It is somewhat strange, or rather it must appear so to one who is not much versed in the origin of wars, that Christian states have for so long a period agreed to submit to these tyrannizing gentry, instead of visiting them with merited and exemplary retribution.

Among the remaining narratives we were particularly struck with that of the wreck of the *Grosvenor East Indiaman* on the coast of Caffraria, and the *Halsewell East Indiaman*, near Seacombe. Our sympathy is the more strongly excited from the quality and condition of the sufferers. In the former instance, few lives were lost in the shipwreck, but the sufferings on land were extreme; the little remnant of those who escaped had to wander for a hundred and seventeen days, over inhospitable deserts; and the females of the party, among whom were several of rank and family, were perpetually exposed to insult and indignity from the savage natives. The melancholy fate of the *Halsewell* is too well known to need any recapitulation. We may, however, insert one or two scenes of the tragedy.

‘The numbers in the round house now increased to near fifty. Captain Pierce sat on a chair, a cot, or some other moveable, with

a daughter on each side, whom he alternately pressed to his affectionate breast. The rest of the melancholy assembly were seated on the deck, which was strewn with musical instruments, and the wreck of furniture and other articles.' p. 125.

'The sea was now breaking in at the fore part of the ship, and reached as far as the main mast. Captain Pierce gave Mr. Rogers a nod, and they took a lamp and went together in a stern gallery, where, after viewing the rocks for some time, Captain Pierce asked Mr. Rogers if he thought there was any possibility of saving the girls; to which he replied, he feared there was none; for they could only discover the black face of the perpendicular rock, and not the cavern which afforded shelter to those who escaped. They then returned to the round house, where Mr. Rogers hung up the lamp, and Captain Pierce sat down between his two daughters, struggling to suppress the parental tear which burst into his eye.

'The sea continuing to break in very fast, Mr. Macmanus, a midshipman, and Mr. Schutz, asked Mr. Rogers what they could do to escape. "Follow me," he replied, and they all went into the stern-gallery, and from thence to the upper quarter-gallery on the poop. Here they remained together about five minutes when on the breaking of this heavy sea, they jointly seized a hen-coop. The same wane which proved fatal to some of those below, carried him and his companion to the rock, on which they were violently dashed and miserably bruised. They found that a very considerable number of the crew, seamen, and soldiers, and some petty officers, were in the same situation as themselves, though many who had reached the rocks below, perished in attempting to ascend. They could yet discern some part of the ship, and in their dreary station solaced themselves with the hopes of its remaining entire until day-break; for in the midst of their own distress, the sufferings of the females on board affected them with the most poignant anguish; and every sea that broke, inspired them with terror for their safety. But, alas, their apprehensions were too soon realized. Within a very few minutes of the time that Mr. Rogers gained the rock, an universal shriek, which long vibrated in their ears, in which the voice of female distress was lamentably distinguished, announced the dreadful catastrophe. In a few moments all was hushed, except the roaring of the winds and the dashing of the waves; the wreck was buried in the deep, and not an atom of it was ever afterwards seen.' pp. 125—8.

Of all the accounts, perhaps, the least distressing to our sensibility, while at the same time they take strong hold on our sympathy, are those of Captain Wilson and Captain Bligh. Captain Wilson, it will be remembered, was wrecked on the Pelew Islands, in the *Antelope* packet in 1783; and brought with him, on his return, the unfortunate *Lee Boo*. The picture of hospitality on the one side and gratitude on the other, is the more delightful, from its being so rare. In the case of Captain Bligh our pity for his wrongs is mingled with admiration of his fortitude

and prudence. In an open boat, scantily supplied with provisions, he and his companions, ran a distance of 3618 miles in forty one days; though reduced to great distress not one perished;—and so wisely was the small store of provision husbanded, that, though they could easily have consumed it in five days, at the termination of the voyage they had an allowance for eleven days additional.

We had marked many more interesting passages for quotation: but what we have given will probably be thought sufficient. The 'Sketch of Expedients for the preservation of Mariners' at the conclusion of the work, is intended not so much to ascertain which expedients are the best, as to enumerate and describe all that have been tried, or plausibly recommended, at the same time indicating the principles on which their efficacy, and on which the relative value of each respectively, must depend. It affords an interesting display of the facilities men might command for diminishing the dangers of the sea; and which have so unaccountably and criminally neglected to be brought, by authority, into some systematic form of practical application. While no exertions of art, and no pecuniary expence, are thought too much for the commodiousness and decorations of some gaudy exteriors of state, it is probable that a much less share of art and expence would save the lives of perhaps nearly one half of those 5000 'natives of these Islands' whom the editor of this work calculates to 'perish yearly at sea.'

ART. X. SELECT LITERARY INFORMATION.

•• *Gentlemen and Publishers who have works in the press will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works, which they may depend upon being communicated to the public, if consistent with its plan.*

Preparing for the press, a History of the Propagation of Christianity among the Heathen since the Reformation in 2 Vols. by the Rev. William Brown. This work will contain a view of the Propagation of Christianity by the Swiss in Brazil—by the Swedes in Lapland;—by the Dutch in Ceylon, Java, Amboyna, and Formosa;—by the Anglo-Americans in Massachusetts, Martha's Vineyard, New Plymouth Colony, Stock Bridge, New Jersey, and Onecda;—by the Danes in India and Greenland;—by the United Brethren in Greenland, in the West India Islands, St. Thomas, St. Croix, St. Jan, Jamaica, Antigua, Barbadoes, St. Christopher's and Tobago; in North America, in South America, at Hope on the river Covenyn, the Rio de Berbice, Bambeey on the river Sarameca, and Paramaribo; Tartary, Persia in Egypt, the Nicobar Islands, Labrador and the Cape of Good Hope;—by the Methodists in the West India Islands;—by the Baptist Missionary Society in India;—by the London Missionary Society in the South Sea Islands, Otaheite, Tongataboo, St. Christina; in South Africa at B. thele-dorp, Zuth River, Orange River, and Nainigraland; in India, China, and Demerara;—by the Edinburgh Missionary Society in Tartary, and by the Church Missionary Society in the Su-soo Country near Sierra Leona.

To the whole will be added an Appendix, containing a Brief View of Missions of inferior note;—an Account of the exertions of some persons who were distinguished by their zeal for the propagation of Christianity among the Heathen; a List of Translations of the Holy Scriptures for the use of the Heathen, printed and manuscript, &c. &c.

Mr. Benjamin Brook's Lives of the Puritans, (commenced some time ago,) will be ready for publication early in

the present month. The materials of the work are collected from approved historical Records, and numerous Manuscript documents, presenting to the public a very large selection of interesting and curious information never before printed. The work will give a circumstantial detail of the arduous and painful struggle for religious freedom, through a period of more than a hundred years, and will form a comprehensive Appendage to Neal's "History of the Puritans," and a series of Biographical History closely connected with Palmer's "Nonconformists' Memorial," as it contains a complete Memorial of those nonconformist Divines who died previous to the passing of the Act of Uniformity in 1662.

A new and curious Time Table is ready for Publication called the Mercantile Chronometer; it is constructed on the principle of a graduated-moveable circle and shows the accurate calculation of any distance of Time by simply pointing it to whatever date may be required.

Mr. J. Bigland, Author of "Letters on Ancient and Modern History,"—*"View of the World, &c."* has just completed in 2 vols. 8vo. A History of England, on a new plan, equally removed from the tedious prolixity of those written by Rapin, Hume, Smollet, Henry, &c. and from the dryness, confusion, and obscurity of such as are commonly used in schools.

Mr. John Slack, of Whitby, Author of "The Centinel a Coward," &c. has nearly ready for publication in an octavo volume *The Pursuit, or a Reply to the Rev. N. Gilbert's second defence of Aopery, and attack on the Methodists*; in a series of Letters to Robert Campion, of Whitby, Esq.

The Editor of Selections from the Gentleman's Magazine will publish in the

course of the present month a Collection of curious and interesting Letters, translated from the originals in the Bodleian Library, with Biographical and Literary Illustrations.

Shortly will be published, printed upon card leaves of cartridge paper, to be used with a portable frame, which will ensure their durability, Reynolds' Arithmetic for Madras Schools, or a specimen of the four simple Rules, viz. Addition, Subtraction, Multiplication, and Division, as originated and taught in one operation with complete success at the Lambeth School.

Proposals have been issued for publishing by Subscription, in twenty monthly Numbers, forming two volumes, the History of the University of Cambridge: illustrated by eighty highly finished and coloured Engravings, facsimilies of drawings, by Messrs. Mackenzie, Pugin, Unwin, &c. representing exterior and interior Views of the Colleges, Halls, Public Buildings, and Costume, as well as of the more striking parts of the Town. Dedicated, by permission, to his Royal Highness the Duke of Gloucester, Chancellor of the University. Of this work which will in every respect correspond with the History of Oxford now publishing, the first number will appear on the 1st of May, 1814.

In the press, Poetical Illustrations by William Coombe, Esq. of six Engravings by Thielke, after the elegant designs of Her Royal Highness the Princess Elizabeth. To be printed by Bulmer at the Shakespeare press.

Shortly will be published the Costume of Yorkshire, illustrated by forty highly finished and coloured Engravings, facsimilies of original Drawings, descriptive of the peculiar dress, occupation, and manners, of various inhabitants of that extensive and populous country.

Nearly ready for publication, a series of flowers and fruits engraved by Mr. Busby from the designs of Madame Vincent, of Paris. This work will be completed in 12 numbers, the first of which will appear on the first of August. Each number will contain two beautiful coloured subjects and outlines, and accompanied with letter-press instructions.

Mr. Hodgson intends to publish in October, a Treatise on the Diseases of Arteries and Veins, comprising the pathology and treatment of aneurisms and

wounded arteries, in an octavo volume, illustrated by engravings.

Mr. Britton's History and Architectural Illustrations of Radcliffe Church, Bristol, will appear in a few days, with twelve engravings: it will include anecdotes of several of the persons interred, and a critical essay on the life and writings of Chatterton.

Mr. Robert Stevens, of Lloyd's, will publish shortly, an Essay on Average, and on other subjects connected with the contract of Marine Insurance.

Sir Egerton Brydges has in the press, in two octavo volumes, the Ruminator, a series of Essays, moral, sentimental, and critical.

Dr. Hales has completed his new Analysis of Chronology, and a copious general Index will be added. The whole will appear early in the winter.

Mr. J. N. Cosham, of Bristol, will publish shortly, in a duodecimo volume, three hundred and sixty five Tables, exhibiting, without calculation, the number of days from each day of the year to every other day of the year.

A Poetical Tour to Scarborough, with twenty coloured engravings, is preparing for publication.

Mr. G. Riley has in the press, a Practical Treatise on the art of Flower Painting and drawing with water colours, for the instruction and amusement of young ladies.

Madame de Stael's work on the Manners, Society, Literature, and Philosophy of the Germans, which has been suppressed on the continent, will appear in the course of the month in three octavo volumes.

Select Remains of the Rev. James Bowden, of Tooting, are printing in an octavo volume.

Sermons, on various subjects, by the late Rev. John Venn, of Clapham, are preparing for publication, in two octavo volumes.

A new Edition of Mr. Wm. Harris' Account of the Lives and Writings of James I, Charles I, Oliver Cromwell, and Charles II, is printing in five octavo volumes.

A new and improved edition of Vigorius de Præcipuis Græcæ Dictionis Idiotismis will be ready in a few days.

Dr. C. Hutton has nearly ready for publication a second edition of Recreations in Mathematics and Natural Philosophy, in four octavo volumes, with near 100 quarto plates.

Early in November, will be published handsomely printed in Octavo, and embellished with two Portraits of Gray, the first from a Painting by Richardson in the Possession of — Robinson, Esq. of Cambridge (which has never been before engraved) and the second from Zinck's Enamel in the late Lord Orford's Collection, a New Edition of the English and Latin Poems of Thomas Gray, with Critical Notes, a new Life of the Author, &c. &c. By the Rev.

John Mitford, B. A. of Oriel College, Oxford.

Speedily will be published, an Essay on the Signs of Murder in New-born Children. Translated from the French of Dr. P. A. O. Mahon, Professor of Forensic Medicine in the Medical School at Paris, &c. &c. By Christopher Johnson, Surgeon, Lancaster, Member of the Royal Society of Edinburgh, &c. With a Professor and Notes by the Translator.

ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

Communications to the board of Agriculture, on Subjects relative to the Husbandry and Internal improvement of the Country. Vol. 7. Part 2. 4to. price 15s. bds.

BIOGRAPHY.

With a Portrait of the Author. Memoirs of the last Two years of the reign of King Charles I. By Sir Thomas Herbert, Groom of the Chambers to his Majesty. To which is added, a particular account of the Funeral of the King, in a Letter from Sir Thomas Herbert to Sir William Dugdale. Crown 8vo. price 10s. 6d. bds.

CLASSICAL.

Lamberti bos Ellipses Græcæ, ex Editione Godofredi Henrici Shæfer. Appendicis loco subjiciuntur Benjamin Weiske, Pleonasmæ Linguae Græcæ; necnon Godofredi Hermannii Dissertatio de Ellipsi et Pleonasmæ in Græca Lingua, 8vo. price 11. 1s. bds.

The History of Catiline's Conspiracy, and the Jugurthine War. By C. C. Sallust. With a new Translation of Cicero's Four Orations, against Catiline. To which is prefixed, the Life of Sallust. 8vo. price 9s. bds.

Marci Hieronymi vidæ Scacchia Ludus, 8vo. price 3s. 6d. sd.

The Minor Works of Xenophon; translated from the Greek, by several Hands; viz. Memoirs of Socrates, by

Mrs. Fielding; the Banquet of Xenophon, by Dr. Welwood; Hiero, on the condition of Royalty, by Mr. Graves; and the Economics, by Dr. Bradley, 8vo. price 10s. 6d. bds.

EDUCATION.

Le Vice Punî, et la Vertu Recom-pensée, démontré dans l'Histoire de Joseph; tiré de l'Ouvrage de M. Bitaut (Membre de l'Académie de Sciences et Belles Lettres à Berlin) à l'Instruction de la Jeunesse, et pour l'Usage des Ecoles, par Mlle. G. Bertholet, 12mo. prix 4s. 6d. bds.

A New Edition, printed uniform with the Parent's Assistant, of Early Lessons: containing Frank; the Little dog Trusty; the Orange Man; the Cherry Orchard; Rosamond; and Harry and Lucy. By Maria Edgeworth, Author of Castle Rackrent, Popular Tales, &c. &c. 2 vol. 18mo. price 5s. hf-bd.

FINE ARTS.

The Artist's Repository or Encyclopedia of Fine Arts exhibiting the Principles and explaining the Practice in all their various branches. Part 4. (to be continued monthly until completed) 4to. 16s. 8vo. 3s.

GEOGRAPHY AND HISTORY.

A Concise Synopsis of Geography, for the Use of the Junior Department of the Royal Military College, at Sandhurst, 8vo. 3s. bd.

American Annals, or, a Chronological History of America, from its Discovery in 1492 to 1806. By Abiel Holmes, D. D. Fellow of the American Academy of Arts and Sciences, Member of the Massachusetts Historical Society, and Minister of the first Church in Cambridge. 2 vols. 8vo. price 11. 1s. bds.

A Geographical and Historical Dictionary of America and the West Indies; containing an entire Translation of the Spanish Work of Colonel Don Antonio de Alcedo, Captain of the Royal Spanish Guards, and Member of the Royal Academy of History; with large Additions and Compilations from modern Voyages and Travels, and from authentic information. By G. A. Thompson, Esq. Vol. 1, 2, 3, 4to. price 4l. 14s. 6d. bds.

LAW.

Part I. (to be continued) of Reports of Cases upon Appeals and Writs of Error determined in the House of Lords, during the first Session of the fifth Parliament of the United Kingdom of Great Britain and Ireland, 53 Geo. III, 1813. With the judicial Observations at length on the several Cases, by Lords Eldon and Redesdale. By P. Dowe, Esq. of Lincoln's Inn, Barrister at Law, royal 8vo. price 6s. 8d.

An Essay on Uses and Trusts, and on the nature and operation of Conveyances at Common Law, and those deriving their effect from the Statute of Uses. The Third Edition, revised, corrected, and considerably enlarged. By Francis Williams Sanders, Esq. of Lincoln's Inn, Barrister at Law, 2 vols. royal 8vo. price 2s. 6d. bds.

MILITARY.

A Narrative of the late Campaign in Russia, containing Information drawn from official Sources, and from intercepted French Documents hitherto unknown to the British Public. By Sir Robert Ker Porter. Illustrated by Plans, &c. of the general Movements of both Armies during their Advance and Retreat, and a Portrait of the late General Kutusoff, 4to. price 1l. 11s. 6d. bds.

Historical, Military, and Picturesque Observations on Portugal; illustrated by numerous coloured Views, and authentic Plans of all the Sieges and Battles fought

in the Peninsula during the present War. By Major George Landmann, Part 2, imp. 4to. 1l. 1s.

MISCELLANEOUS.

The Correspondence of the late Gilbert Wakefield, B. D. with the late Rt. Hon. Charles James Fox, in the Years 1796, to 1801, chiefly on Subjects of Classical Literature. In 8vo. 9s. bds.

A World without Souls; the fourth Edition, enlarged, by the Rev. J. W. Cunningham, A. M. Vicar of Harrow-on-the-Hill. Price 3s. 6d. sewed.

A Treatise on Diamonds and Precious Stones, including their History, Natural and Commercial; to which is added some Account of the best Methods of Cutting and Polishing them. By John Mawe, 8vo. 12s. bds.

An Analysis of Hooker's eight books of Ecclesiastical Polity. With a Preface, containing Information respecting the Author, the Times in which he lived and the Design of his Work; and a short Commentary applicable to the present Times. By the Rev. J. Colinson, M. A. Rector of Gateshead, Durham. In 8vo. 10s. 6d. bds.

The Theological and Miscellaneous Works of the Rev. William Jones, M. A. F. R. S. To which is prefixed, a short Account of his Life and Writings, by William Stevens, Esq. The Second Edition, in 6 vols. 8vo. 3l. 3s. bds.

A General Account of the Hunterian Museum, Glasgow: including Historical and Scientific Notices of the various Objects of Art, Literature, Natural History, Anatomical Preparations, Antiquities, &c. in that celebrated Collection. By Captain J. Laskey, 8vo. 6s. bds.

Practical Reflections on Moral and Religious Subjects, in 12mo. price 4s. bds.

An Essay on the Construction of Roads and Carriages. By Richard Lovell Edgeworth, F. R. S. M. R. I. A. Civil Engineer. 8vo. 14s. bds.

Memoires Historiques, Literaires, et Anecdotiques, du Baron de Grimm et Diderot, 2 vol. 8vo. 1l. 6s. bds.

Mademoiselle de la Fayette. Translated from the French of Madame de Genlis, in 2 vols. 12mo. 12s. bds. The same in French, 10s.

Zulma, and other Tales. Translated from the French of Madame de Staël.

To which is prefixed an Essay on Fictions. 8vo. 10s. 6d. bds. The same in French, 10s. 6d.

The Influence of the Passions on the Happiness of Individuals and Nations. By Madame de Stael, 8vo. 10s. 6d. bds. The same in French, 10s. 6d.

POETRY.

A Sequel to the Rejected Addresses; or, the Theatrum Poetarum Minorum: by Another Author, 12mo. price 4s. bds.

The Posthumous Dramatic Works of the late Richard Cumberland, Esq. 2 vols. 8vo. 11. 4s. bds.

The Associate Minstrels. Second Edition with additional Poems, 8vo. price 6s. bds.

POLITICAL.

Letters on the Poor Laws, showing the Necessity of bringing them back nearer to the Simplicity of their ancient Provisions, especially with regard to Settlement, as well for the Relief of the Rates, as for the Comfort and moral Character of the Poor themselves. By Sir Egerton Brydges, K. J. M. P. for Maidstone, 8vo. 2s. 6d.

Vigilance, a Counterbalance to past Concessions, and a Preventive of future Prodigality, recommended in Two Charges, and a Letter to the Clergy of the Diocese of Durham. A New edition, with a Preface in Reply to Mr. Lingard's Preface. By Shute, Bishop of Durham. To which are added, Two Letters to the Author of "Remarks on the Bishop of Durham's Charge, occasioned by the Vindication of those Remarks, lately re-published." By a Clergyman of the Diocese of Durham. Price 7s. bds.

Debates at the General Court of Proprietors of East-India Stock, on the 22d and 26th of June, 1813, on the Bill pending in Parliament for a renewal of the Company's Charter. With an Appendix. By the Editor of the Former Debates, 8vo. 5s.

Substance of the Speech of John Bruce, Esq. M. P. in the Committee of the House of Commons, on the Resolutions respecting India Affairs, May 31, 1813. 8vo. 2s.

THEOLOGY.

Spiritual Blessings. A Sermon preach-

ed on Thursday, May 27, 1813, at the Annual Lecture in Darwen Chapel, and published at the Request of the Ministers and Congregation. By Joseph Hetcher, M. A.

Sequel to Ecclesiastical Researches, in which the origin of the introductory chapters in Matthew and Luke, is brought to light from Josephus, and in which the peculiar articles of the orthodox faith are traced to the System of the Gnostics, who opposed the Gospel in the days of Christ and his Apostles. By John Jones. 8vo. 10s. 6d. bds.

Female Scripture Characters, exemplifying Female Duties. By the Author of the "Beneficial Effects of the Christian Temper on Domestic Happiness." 2 vols. foolscap, 8vo. price 8s. bds.

Advice to Students and Ministers, a Sermon Preached before the Bristol Education Society, at their last Meeting. By Thomas Coles, A. M. Price 1s.

An Essay on the Equity of Divine Government and the Sovereignty of Divine Grace. By Edward Williams, B.D. 8vo. 12s.

Considerations on the Life and Death of Abel; on the Life and Translation of Enoch; and on the Life of Noah. By George Horne, D. D. late Lord Bishop of Norwich. In royal 18mo.

A Charge delivered to the Clergy of the Diocese of Ely, at the Primary Visitation of that Diocese, by Bowyer Edward, Bishop of Ely. Price 2s. 6d.

TOPOGRAPHY AND TRAVELS.

Mineralogical Travels through the Hebrides, Orkney and Shetland Islands and Mainland of Scotland; with Dissertations upon Peat and Kelp. By Robert Jameson, Regius Professor of Natural History in the University of Edinburgh, 2 vols. 4to 11. 16s. bds.

Embellished with seven Engravings, the second Edition of a Topographical Account of Tattershall, in the County of Lincoln. Collected from the best Authorities, 8vo. 5s. bds.

Geological Travels in some parts of France, Switzerland and Germany. By J. A. De Luc, Esq. Translated from the French Manuscript. Illustrated by ten Topographical Maps. 2 vols. 8vo. price 4s. bds.